

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

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NEW SERIES
VOLUME XXXVI. No. 27

Mississippi Baptist Assembly, Woman's College, Hattiesburg, Miss., July 15-21

Baptists Near and Far

Rev. R. R. Brigance has changed his address from Schlater to Richton.

Dr. J. E. Dillard of Birmingham has about 30 going with him to Berlin and a sight-seeing trip through Europe.

Our office appreciates a call from brother J. C. Robinson now of Mineola, Texas, formerly pastor at Canton.

The time for the every member canvass in Southern Baptist churches this year will be November 4-December 9.

The homicide rate in New York City is said to be 20 times that of London. And in most American cities it is still worse.

Mrs. P. H. Eager of Clinton was taken home recently after a very serious operation in Jackson. She seems to be making a slow recovery.

The Westminster Choir of Princeton, N. J., with 40 voices will tour Europe and sing in Moscow by invitation of the Russian government.

Brother J. E. Wills of Newton is this week in a meeting with Pastor C. E. Dearman at Cuba, Ala. He has begun an eight weeks series of meetings for the summer.

The matter of church discipline now comes into the same class as the weather, of which some philosophic rumormonger said that everybody is talking about it, but nothing is being done about it.

Senator Copeland is quoted as saying that crime costs this country annually \$13,900,000,000. Our churches give only three and one-third per cent of this amount for the support of religion.

Last week Pastor J. L. Low had with him Rev. G. C. Hodge of Biloxi to help in the meeting at Long Beach. During the meeting Mrs. Low was taken seriously ill, and the pastor was greatly distressed and hindered.

We looked in on Pastor W. S. Allen a few minutes in his study at the Pass Christian church while on a recent visit to the coast. He is full of hope for his work and has been baptizing frequently in recent weeks.

The Eighteenth Amendment was repealed "in the interest of temperance!" But Dr. Vines, state evangelist in Missouri, says that in Saint Louis without seeking he saw more dead drunks in two weeks than in the great cities of the United States in the past 15 years.

A news report from Washington says that the American Automobile Association meeting in that city had for one of its major subjects for consideration "The serious upward trend in highway fatalities and injuries." Here the nation is paying toll to the liquor traffic.

President Roosevelt who in his speech accepting the nomination said that the eighteenth amendment was doomed. Now in speaking to the American Automobile Association he is pleading for some way to reduce automobile accidents. The connection is too evident for comment.

Dr. R. H. Pitt, editor of The Religious Herald of Virginia, turns the eighty-second corner in life's journey. How sane and wholesome are his words! How loyal to the deepest truths and the highest ideals! We fear his kind are not growing more numerous among us. Thank God for his many years of great service.

Dr. Rufus W. Weaver, pastor First Baptist Church in Washington City, writes that Congressman Russell Ellzey has since coming to Washington "made the finest record in Christian service of any man in the House of Representatives. The climate of Washington usually blights the Christian life of the men who are active in church work at home."

"The laws of the land represent the minimum of morality that must be maintained, even by force, in order to secure the peace and the prosperity of the people. . . . The national conscience is the existing public opinion upon economic, social and moral issues. The Congress fulfills its duty when it translates into law that which the national conscience demands."—R. W. Weaver.

We are glad to give to our readers a series of character sketches from week to week by Dr. E. K. Cox of Gloster. He studies the Bible conscientiously, interprets it correctly and writes forcefully and interestingly. There is no more profitable way of studying the Bible than in the characters portrayed in it. The truths of the Bible gather about people and are incorporated in them. Dr. Cox brings out the truth clearly.

The National Woman's Christian Temperance Union, in an official statement printed in The Union Signal, brings to light the fact that the National Society for Temperance by Education "has the hearty support of the brewing industry." The Union Signal alleges that this society "attempts by means of promised paid advertising contracts with hoped for reciprocal news and editorial support, to spread through the rank and file of the American newspaper reading public, misrepresentation of scientific, social, and political facts regarding alcoholic beverages."—Ex.

Dr. Harry Emerson Fosdick's renunciation of war: "I renounce war. I renounce war because of what it does to our own men. I have watched them coming gassed from the front line trenches. I have seen the long, long hospital trains filled with their mutilated bodies. I have heard the cries of the crazed and the prayers of those who wanted to die and could not, and I remember the maimed and ruined men for whom the war is not yet over. I renounce war because of what it compels us to do to our enemies, bombing their mothers in villages, starving their children by blockades, laughing over our coffee cups about every damnable thing we have been able to do to them. I renounce war for its consequences, for the lies it lives on and propagates, for the undying hatreds it arouses for the dictatorships it puts in the place of democracy, for the starvation that stalks after it. I renounce war and never again, directly or indirectly, will I sanction or support another! O Unknown Soldier, in penitent reparation I make you that pledge."

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

REPORT ON STATE DEBT CAMPAIGN

Since the report in last week's issue of the Baptist Record, we have received the following: one of the members of the First Church, Hattiesburg, stated last week that their gifts will amount to \$1,000.00. Others sending in contributions are:

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| McComb First Church, Pike County | \$ 40.00 |
| Rev. W. C. Hamilton, Iuka, Miss. | 7.00 |
| Morton Church, Rev. C. O. Estes, Scott County | 80.00 |
| Smithville Church, Rev. J. A. Rogers, Monroe County | 5.00 |
| Camp Tatum Church, Lebanon Assn. | 10.00 |
| Greenville Church, John D. Davis, Deer Creek Association | 100.00 |
| Pass Christian Church, Harrison County | 1.00 |
| Sturgis W. M. S., Oktibbeha County | 5.00 |
| Mossville Church, Jasper County | .75 |

The widow of one of Mississippi's most faithful pastors holds three bonds of the Mississippi Baptist Education Commission. This hard working pastor, prominent in the denomination, sometimes called "a war horse," saved a few dollars out of a small salary after giving liberally, and invested the money in the bonds of the Mississippi Baptist Education Commission. His widow is now greatly in need of the interest on these bonds. We are writing her today that we cannot pay the June interest of this year because only a few churches have made contributions.

The total amount in cash and subscriptions thus far from November 1, 1933, to July 1, 1934, amounts to \$9,965.48. The preachers giving and subscribing \$100.00 each are as follows:

R. B. Gunter, Jackson, Miss.
Harvey Gray, Grenada, Miss.
W. A. Roper, Meridian, Miss.
J. R. Carter, Magnolia, Miss.
D. L. Hill, Okolona, Miss.
R. A. Morris, Holly Springs, Miss.
B. L. Davis, Gulfport, Miss.
Norman L. Roberts, Hattiesburg, Miss.
W. E. Farr, Itta Bena, Miss.
Madison Flowers, Sumner, Miss.
J. W. Lee, Batesville, Miss.
E. J. Caswell, Greenwood, Miss.
P. I. Lipsey, Clinton, Miss.
Wayne Alliston, Jackson, Miss.
E. F. Wright, West Point, Miss.
A. A. Kitchings, Clinton, Miss.
C. E. Bass, Scooba, Miss.

The laymen subscribing and giving \$100.00 and more each are as follows:

H. E. Dean, Leland, Miss.
Layman at Bonita, Miss.
W. D. Cole, Philadelphia, Miss.

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Editorials

THE OUTWARD LOOK

Having considered prayer as an upward look and an inward look, we now must think of it as an Outward Look. That is prayer must include supplication and intercession for others. Paul writes to Timothy, "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made for all men." Then when he specifies rulers, he continues, "This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and to come to the knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all . . . I desire therefore that the men pray in every place, lifting up holy hands without wrath and disputing."

Notice the words in the plural member, "prayers," "supplications," "intercessions," "thanksgivings." And notice the piling up of the words that no necessary element be omitted, and to impress the importance of this obligation. The ministry of intercession is just as necessary and just as important as the ministry of preaching. The point of the needle or of the sword, or the surgeon's knife may be the immediate instrument for doing the work. But unless there is something behind all these which puts power into them, and gives direction to them, these implements are useless. The word of God is the sword of the Spirit, and it must be preached in all faithfulness and persistence to carry on the work of God in saving souls and establishing His kingdom. But unless this preaching of the word is accompanied by the ministry of intercession, it is utterly in vain. For so God has ordained it.

Paul puts these two together in Ephesians 6, when he says, "Take the sword of the Spirit which is the Word of God: praying at all seasons, with all prayer and supplication in the Spirit." And as he went forth preaching to the Gentiles, he wrote back constantly to the Christians whom he had left behind to pray for him that the word of the Lord might run and be glorified. And when he began his missionary work, it was while they "ministered to the Lord and fasted that the Holy Spirit told them to launch the missionary enterprise. "Then when they had fasted and prayer and laid their hands on them, they sent them away."

Of course this is all in line with the example and teaching of the Lord Jesus. When he was preparing to make a tour of preaching and teaching and healing throughout Galilee, he rose a great while before day and went out into a desert place to pray. He prayed for these people and cities before he began preaching to them. He laid it upon the disciples to pray the Lord of the harvest to send forth laborers into the harvest. There may be a surplus of preachers, but nobody has ever thought we had too many laborers.

And Jesus put into the heart of that great model prayer which he gave to us the petition for the kingdom of God to come and His will be done on earth as in heaven. And he taught them thus to pray before he had sent any of them out to preach. What we are here seeking to impress is that our prayer range should be as wide as is the need of the gospel, as wide as are the needs of men. Our praying should affect the man next to us and should reach the man farthest from us. It should extend from the need of daily bread to the soul hunger of all the earth.

Do you sometimes feel as you try to pray that the objects of your desire are few and the circle of your interests are exceedingly circumscribed? This is because you have thought little about the needs of your friends, your neighbors, your acquaintances, and the needs of those without gospel privileges. If you should begin to make a catalogue of all these, you would find

difficulty in getting around, and you would spend a good part of your time on your knees. If we could realize not only our own spiritual poverty but the spiritual drouth in our churches, the prevalence of sin, the multitude of the lost, we would be brought often to our knees. And if we could realize that sin and spiritual destitution may be removed by our supplication, and that God has made this an agency second to none in power, we should stay on our knees, until the light breaks over a darkened world, and a sleeping host of Christians is brought to their feet for service in the kingdom of God.

OUR SUNDAY SCHOOL BOARD

The Sunday School Board in Nashville has come upon a time when it needs special divine guidance, and for this needs the earnest prayers of all Southern Baptists. The hand of God was manifest in bringing it into being, and the favor of God has been gloriously evident in its history and growth. It is marvelous that within a little more than forty years this mighty agency for good should have expanded in every way to meet the needs of our people. Many now active in service can recall how it came into being in Birmingham when that metropolis was just getting its stride as an industrial center. How tense and electric was the atmosphere in that convention when after a year's discussion the committee brought in its report recommending the establishing a new board. It was a bold venture of faith. There was strong difference of opinion and all anticipated a prolonged and heated discussion. But at the suggestion of one man who alone could have done it, Dr. Jno. A. Broadus, the vote was taken without discussion and passed by a large vote.

We were on our way. But this was just a beginning. There was no organization, no printing plant, no Sunday school literature except "Kind Words," no definite plan outlined, no organization. Our churches and Sunday schools were accustomed to look elsewhere for their literature. All this had to be faced.

But there was a man who believed in the mission of this new board, who had fought for it and had a statesman's conception of its task and potentialities. This was Dr. J. M. Frost. The Lord had laid it on his heart and the brethren laid it on his hands. The purpose of God began to unfold, and the people of God began to see what could be done. Life produces its own organisms. And there was life in this movement and in this new board. The stronger the life the more organs will be developed. The work of the board began to expand. Differentiation and departmentizing proceeded apace. Life within was meeting the needs without.

Dr. I. J. Van Ness came to the Board as Editorial Secretary, and fitted in and filled the purpose. Later when Dr. Frost died and brethren wondered if anybody could fill his place, the Lord directed them to Dr. Van Ness who has carried the work forward marvelously by the grace of God. The heads of departments were wisely chosen, and the growth continued without interruption or slackening. Surely the Lord was in it all.

There is no greater force on earth than the printed page. There is no greater instrument for righteousness and the advancement of the kingdom of God than religious literature. Today the Sunday school Board is wielding an influence for good second to none of the agencies of the kingdom. Silently as the dew, as constant as the falling snow, as refreshing as the rain, its work goes on.

Surely He who has guided its course in the past will continue to bless it now. We are facing another era. Dr. McGlothlin had wrought finely in his two years of service. Dr. Van Ness has been the guide and inspiration of the work for many years. Dr. McGlothlin was lately called to the Father's house. Dr. Van Ness feels that he ought to lighten his load and has announced

his purpose to retire as Executive Secretary after another year. It is no time for nominations, nor seeking of office, nor promoting the interests of any individual. It is time to take counsel of the Lord. All our people are concerned. All of them should earnestly seek the direction of God's hands at this critical time in the agency that means more to our work and our coming generation than any other. "It is time to seek the Lord."

GOD IS JUDGING THE NATIONS

The rulers of this country decided to coin misery into money. They met in conventions and said, "Go to, we will return to the liquor business and open the way for people to buy and sell. And the government will collect the tax and lighten the burdens of government support from the shoulders of the people. And they did according to their heart's desire. Then the nations of Europe repudiated their debts of billions of dollars, and the tax payers had their burdens multiplied. In like manner Germany persecutes the Jews and already the ship of state sees the financial rocks and wreckage ahead.

This story or a similar one could be recounted for the other nations, who for one cause or another, now find themselves bankrupt and headed for catastrophe. The Bible teaches us that God "determines the appointed seasons and the bounds of the habitations of all nations." Abraham knew the Lord as the "Judge of all the earth," the present day fuldudgery about His being a "tribal god" notwithstanding. Put the emphasis first on the judge, and then on all the earth.

David said, "Lift up thyself, thou Judge of the earth: render to the proud their desert." Again, "Arise, O God, judge the earth, for thou shalt inherit all the nations." Again, "He shall judge the world with righteousness." Isaiah says, "He shall judge among the nations, and shall rebuke many people."

God judged Israel, warned them against approaching calamity and national destruction. And when they refused to give heed to Him, He scattered them among the nations. The only hope for America is to rebuke and renounce the men and policies which have turned the country over to the liquor business. The hope of our state is to rebuke the leaders who seek to put us in the liquor business. Only thus shall we find favor with God.

From a mutual friend in Washington City we learn that the advice and assistance of Mr. Webb Latimer is now highly valued by the federal government in its study of the matter of pensions. This will probably become an important function of government now that social responsibility is felt for the aged and unemployed or those otherwise made dependent. Mr. Latimer is a son of Prof. M. Latimer of Mississippi College who took his doctors degree in Harvard, specializing in certain lines of business.

Rev. T. F. McCrea writes from San Bernardino, Calif.: "With prayerful and sympathetic interest I am watching the fight to keep Mississippi dry. It is attracting attention away out here in California as clipping from our local paper will show. I am sure that if the people of Mississippi could see what a tragic failure repeal has been in this state they would vote by a great majority to keep their state under prohibition. Drunken driving by both men and women is taking an appalling toll in life and broken bodies as enclosed editorial from Los Angeles Times will show. And the argument for increased revenue is offset by the high cost of courts and jails to punish the ever increasing number of drunken criminals, as the statement by Judge Shelden will show, also from L. A. Times. In all the dages of the old saloon in my boyhood I never heard of so many drunken women and children as since repeal. May God save Mississippi from what California is suffering."

WHY NOT RIDGECREST

You will of course take a vacation. If not a vacation you will at least slip away for a week or ten days for a brief respite during the heated season. Where will you go? Perhaps to several places, but certainly you will wish to include Ridgcrest in the Land of the Sky. Why Ridgcrest?

1. Because of its wonderful climate. The cool days and cooler nights will be a tonic.

2. Because of its bewitching scenery. From the spacious porches of Hotel Ridgcrest you will behold views not to be surpassed elsewhere in America.

3. Because of its inspiring fellowships. This is the resort center for Southern Baptists. They will be there from every Southern State and from the mission fields.

4. Because of its inspiring programs. Not before has the Southern Baptist Assembly offered such a series of attractive special weeks. See the following:

July 22-28—Summer Sunday School Conference.

July 2-August 3—Southwide B. Y. P. U. and B. A. U. Leadership Conference.

August 5-11—Foreign Mission Week.

August 12-14—Christian Life Conference.

August 19-26—Special Preaching Week.

GERMAN AMBASSADOR TO U. S. A.

Last Monday, June 18th, I was honored by an invitation given to me by the German Ambassador to lunch with him at the Embassy. There were present the Ambassador, Dr. Hans Luther, former Chancellor of the German Reich, his secretary, G. von Raefen, Dr. Ernst Correll, one of my colleagues from the American University and myself. For nearly two hours we talked of the existing religious conditions in America and in Germany. The Ambassador was keenly interested in the approaching Baptist World Alliance. Two hours after this luncheon, Dr. Luther was en route to Germany. This letter which follows was dictated by him on the train to New York. Dr. Luther is a collateral descendant of Martin Luther, a Christian of genuine piety whose noble spirit finds a natural expression in the sentiments of this letter which I am commissioned to forward to the Baptist papers and through them to all the Baptist delegates who are planning to attend the Baptist World Alliance, meeting in Berlin August 4th.

Rev. Dr. Rufus Weaver,
Northumberland Apartments,
Washington, D. C.

My Dear Dr. Weaver:

It is with greatest pleasure that I take this opportunity to extend through you my sincerest greetings and my best wishes to the next meeting of the Baptist World Alliance which will be held in Berlin during the month of August.

Germany will heartily welcome the guests coming from foreign countries to confer on matters of religion and to do honor to that great Christian, Johann Oncken, the founder of the German Baptist Union, who died 50 years ago.

I am convinced that this meeting, besides strengthening the ties of faith, will promote a better understanding between the Christian nations and especially between the United States and Germany.

Believe me, my dear Dr. Weaver,

Yours very sincerely,

HANS LUTHER,

German Ambassador.

From other countries than America it is expected that the attendance on the Baptist World Alliance will be larger this year in Berlin than it was eleven years ago in Stockholm.

Dr. Wm. McMurtry is taking the right way to get acquainted with things Baptist in Mississippi. He visited Mississippi College at Clinton last week and called at Baptist Headquarters in Jackson. His work at Greenville has begun most auspiciously.

JESUS THE LIGHT OF THE WORLD

John C. Slemp in The Challenge

There appeared recently in a Nashville newspaper a cartoon which aroused considerable comment. It portrays, in the foreground, befuddled mankind groping by the dim light of the material though worldly fears and uncertainties and crying in despair, "I'm lost!" In a stream of heavenly light that pierces the dark background, stands the idealized Christ, the embodiment of the spiritual, looking wistfully on the scene and saying, "I am the light of the world."

Befuddled man, with no light but that which comes from the material concerns of life, is lost. Still stands the Christ, the yearning, compassionate Jesus, who is ever the light of the world. To trust in the material means death; to follow the Christ is rich, abundant life.

That this age is in the dark cannot be denied. The facts and conditions of life give sufficient evidence. Naturalism, both as a philosophical theory and as a practical attitude toward life (materialism), has brought us where we are—and we are lost! We can go on in the dark to our destruction, or we can turn to the Light and live. Thomas A. Edison was right—God will not let us advance much farther materially until we catch up spiritually.

As a philosophical theory naturalism interprets the universe and life in terms of the natural order, especially as that order is made known to us through the physical sciences. Its exponents insist that "all is matter and nothing matters," that ultimate reality inheres in the physical, tangible world around us, which is itself the goal and end of all our human hopes and ideals. In such a universe, it is maintained, God becomes increasingly superfluous and unnecessary in fulfillment of Auguste Comte's prophecy that science will finally conduct God to the frontier and bow him out with thanks for his provisional services. Personality is reduced to a pale portrait of the behavior of a physico-chemical organism in an ever-changing, ever-bewildering environment.

As pure theory, however, naturalism affects but a comparatively small group of people, chiefly scientists, philosophers, and theologians. That is bad enough. But as a practical attitude toward life, generally expressed by the term "materialism," it touches everybody. Our mechanistic civilization, with its daily impact upon our lives, tends to center attention on the here and the now to the exclusion of the there and hereafter. Wheels and springs and cylinders and electric bells and buttons appear increasingly adequate to satisfy our human desires. Machines and mechanical appliances seem so well to meet the demands of life that reliance upon spiritual forces become less and less desirable. The result is what has been defined as a secular attitude toward life, in which the realm of the spirit is totally eclipsed by the affairs of our earthly existence.

Exactly that is what the cartoonist packed into the heavy strokes of his pen across a sheet of white paper. Befuddled man is lost in the darkness as he tries to go forward by the dim light of the material world. But there is light in the picture—a flood of heavenly light in the center of which stands the Christ who says, definitely, hopefully, "I am the light of the world." Just as a naturalistic philosophy and a materialistic attitude toward life bow God out of his universe and reduce man—his origin, his growth, his hopes and fears, his loves and his beliefs—to "the outcome of accidental collocation of atoms," even so Jesus Christ makes God supremely real to us and elevates a single human personality to one of the abiding values in the universe.

The only hope, therefore, for an adequate view of the universe and of man is through the light that Jesus brought into the world. At the center of things he placed God, our Heavenly Father, whose loving interest includes the entire scope of his creation. As the goal and crown of creation Jesus placed man, in whose personality lie

hidden values of more importance than the world around him, the laws he has enacted, or the institutions he has developed. And today scientists and thinkers of the highest order, notably Whitehead, Eddington, and Jeans, have discarded the old scientific materialism and are pointing the way to a more spiritual view of the universe. It remains for some one to lead the way to the practical elevation of human personality to its rightful place.

Browning's dictum, "Earth changes, but thy soul and God stand sure," gathers in a sentence the Christian view of the world and of life. Yet that is not Browning's thought—it belongs to Jesus of Nazareth, in whose light our greatest spirits will forever find their highest inspiration. He is, indeed, the light of the world.

Hyman J. Appleman, a Hebrew Christian, became one of the evangelists of the State Board of Texas. We was a pastor.

Paul B. Cooper goes from Kentucky to become pastor of Jackson Heights Church of Tampa, Fla., succeeding Rev. N. R. Stone. Paul is a twin brother of Silas of Sardis.

Dr. T. J. Barksdale is back in his work at Calvary Church, Louisville, Ky., after a hospital experience in Texas following the Southern Baptist Convention.

In the fight to prevent the state from going into the liquor business the county papers have done good service, and they deserve the hearty support of the people who believe in righteousness. Thanks are also due to the political candidates this summer who have spoken out in their campaigns in opposition to the May-Roberts' Bill.

Recently the editor criticized the action of our State Convention for making the President of the Convention ex-officio a member of the Convention Board and later found that he is not a member of the Board, but attends meeting of the Board at the expense of the Convention. Now we see the new proposed constitution recommended by a joint committee of two state Baptist bodies in Texas provides that the president of their convention, the three vice-presidents, the secretary of the corporation and the recording secretaries shall be ex-officio members of the Executive Board. Our objection stands. There is too much officialism. But the brethren in Texas will run their own machine.

A judge in Los Angeles Times is reported as saying that the courts of that city tried 10,511 persons for drunkenness in the first five months of 1933. In the first five months of 1934 the number was 21,668. This judge (Sheldon) said also: "Liquor will let you alone if you let liquor alone, we have been told. Will it? In the first five months of this year and the first ten days of this month, 1,500 persons in Los Angeles were arrested for intoxication in cases involving automobile driving. All these men went to jail, for a total of 51,145 days. Hard-working, sober, honest citizens will have to house, feed, clothe and otherwise care for those lawless persons for 51,145 days, more than 112 years. Nor is that all. Los Angeles County tax payers will care for most of the prisoners' families, at least until the prisoners are out of jail.

The young people of Sarepta church, Franklin County, organized a B. Y. P. U. Sunday, June 24th, with a membership of twenty young people. This is the first union this church has had. Also, the church has its first W. M. U. this year. We really have a church day on fourth Sundays. In the morning Sunday school and preaching service—dinner on the ground or table rather. In the afternoon W. M. U. program and preaching again. Now we will add a B. Y. P. U. program. Bro. L. D. Posey will help in our meeting beginning fourth Sunday in July. Pray for our work there.—N. B. Saucier.

All higher motives, ideals, conceptions, sentiments in a man are of no account if they do not come forward to strengthen him for the better discharge of the duties which devolve upon him in the ordinary affairs of life.—Henry Ward Beecher.

DEBORAH—A NEW WOMAN OF YE OLDEN TIME

E. K. Cox

Sometimes the best man in the country is a woman, and when that time comes all the traditions and laws that men have made will not keep her from running things. There were many men in England in the days when Elizabeth was queen, but they all took orders from "good Queen Bess."

Things were in a bad way when Deborah came on the scene; there was not a man in all Israel who was equal to the occasion. Jabin and Sisera were the terrors and masters of the land. The governors came down out of Machur, and there were literary men in Zebulun, but they were worthless when it came to freeing their land from its oppressors. Reuben did a lot of thinking, but most of the time stayed within sound of the bleating of the sheep. Gilead stayed in the hills on the east side of Jordan, while Dan took to the ships along the coast, and Asher hid in the narrow valleys where the mountains met the sea. How the cry went up for a man, a real, sure-enough man. The Ehuds with the dagger in the left hand were gone, and there were no more rugged Shamgars with the deadly oxgoad. Now this was a time when they believed that a woman was very much man's inferior. It is proof of the low estate into which the nation had fallen, that there was no man to whom they might rally, and that they were willing to listen to a woman.

Now we do not know much about brother Lapidoth; he was no doubt a pretty good sort of a man, and the most commendable thing about him was that we hear nothing of his trying to manage Deborah. When a man is weak and negative and a woman is strong and positive, the woman will be the real head of the house. He may seem to the public to be filling that position, but the woman knows. Many a wife pulls the strings and sets the stage that makes her husband look like a big man, but it usually leaks out who is the real power in the home.

Thank God for a woman when the men fail. God will put a man in the lead if He can find the man who is big enough and strong enough, but if not—then come along Deborah!

The little villages in Israel were empty, the people had fled from the robbers and brigands who called themselves the soldiers of Jabin. What a picture! A desolate land filled with cowed and heartless people, a people without courage and without weapons. It looked like a poor time for the strongest man, let alone a woman. There had been dark days when Ehud and Shamgar won deliverance, but they were big burly men with strong bodies and brawny arms. Something had to be done, and the woman under the palm tree heard the cry and the call: "Awake! Awake! Deborah! Awake! Awake!" and things began to happen when Deborah awoke.

Barak was called lightning, but he could not flash much unless Deborah was along. Some modern women seem to think they have to crowd men out to show what they can do. This heroine of the long ago was perfectly willing that Barak should have all the glory of the campaign, but when the poor fellow was too cowardly to go alone, she went along and the Lord gave her the credit to which she was entitled. Deborah had greatness thrust upon her, circumstances made her lead Israel in a crucial hour.

They were in the midst of one of their periodic backslidings. For twenty years the iron chariots of Jabin had rumbled through the land. Those Hebrews just would tamper with forbidden fruit, and go after false gods, and then after a period of serfdom they would cry to Jehovah and He would raise them up a champion; but this time no champion came. God could find no man in all Israel, so he called Deborah. Deborah was married, but Lapidoth seemed to have good sense enough to stay in the background and let Deborah work out her destiny.

Already she was a judge in Israel: "And she dwelt under the palm tree of Deborah, between Raman and Bethel and Mount Ephraim and the children of Israel came to her for judgment." Judge 4:5.

Now this tells more than would appear at first sight. It was no common woman who, in a time when mere maculinity was a badge of superiority, had a nation bring their disputes to her for settlement. Deborah was a woman of unusual gifts of mind and character. No weakling could so have commanded the respect and confidence of a people. They not only believed in her good judgment, but they trusted her integrity. People do not voluntarily submit to a judgment in which they have no confidence.

Now it is something of an innovation today when a woman dons the ermine of a judge and deals out even-handed justice in the courts of our land; yet more than three thousand years ago this capable woman was the highest court of appeal in the Jewish nation. There was no law compelling them to submit their affairs to her arbitration, they came of their own free will to lay their legal problems at the feet of this remarkable woman. It must have been a busy place under the old palm tree as the quarrels and disputes of the whole people were settled according to the words of Deborah. There is no record of any complaint, or any appeal from her rulings; she evidently made things so clear and fair that litigants went away content. While others were ignorant, some by necessity and many from sloth and carelessness, Deborah was an authority upon the laws of Israel. What a commentary upon the times. The last word on the law of the land was this clear-eyed woman holding court under a tree. There was not much of legal pomp and majesty; there were no arched chambers, long halls and dim windows. Everything was out in the open; just a motherly woman sitting under a palm tree with a copy of the law of Jehovah and judgment rendered according to that law. A whole nation sitting at the feet of this simple hearted woman. Deborah and her palm tree have their place in the history of jurisprudence and it was no ordinary woman who brought the nation to her feet by the power of mind and character.

Deborah was more than a judge, she was prophet of Jehovah, the record calls her "a prophetess." She was one who waited upon Jehovah and through His spirit spoke. It took real stuff of character to remain true to Jehovah while the nation was walking in strange paths and feeding upon forbidden fruit. Say what we please about the place of a woman, the fact remains that God has spoken through them, and when men have failed He has used them to carry out His plans. It was a woman who kept alive the Word of Jehovah in this time of dark day of unfaith and wicked backsliding. Maybe God intended that women should always be in the background, but here is Deborah and Deborah will take a lot of explaining; Deborah was not in the rear ranks and not in the least silent. She was the most potent force in Israel for fifty years.

It was no accident that the movement for the restoration of Hebrew independence started under that palm tree, there was no other place in Israel with enough vision and courage for a beginning. Those who believe in God and stand for His law, for righteousness and clean living, have always been the champions of freedom. When Jesus said, "One is your Master even Christ and all ye are brethren," he sounded the death knell of every autocracy upon earth. It was Deborah who brought a revival of hope and raised the cry of defiance to the oppressor. At the same time with true womanly modesty she sent for Barak, who was evidently a fellow of some note whom she felt the people would follow. Deborah promised him victory if he would gather an army and lead them out by Mt. Tabor; but Barak was not big enough and brave enough to be the champion of Israel. Deborah tried mighty hard to make a national hero out of him, but he was not hero stuff, and will have

to go down in history as one of the near champions. Deborah must enter new fields and add the martial skill of the warrior to the piety of the prophet and the dignity of the judge.

Not many people in history have combined so many qualities of greatness. She had the moral grandeur of Samuel, the legal lore of an Ezra with the courage of a Joan of Arc.

Barak rode at the head of the army but Deborah was the real leader; she told him just when to act and what to do. The plain people of Israel were not fooled, they know who was the real deliverer of the nation, and it was Deborah they honored as their emancipator.

When the oppressor was driven from the land Deborah revealed another element of greatness and added the bay wreath of the poet to the renown of the warrior and the ermine of the court. The record says that Deborah and Barak sang the song recorded in the fifth chapter of Judges, but it also plainly reveals that while Barak may have added his bass to the singing the writing was that of Deborah. It is a remarkable poem, a song of praise to Jehovah, a rejoicing over the marvelous deliverance, and filled with beautiful commendations and deft rebuke. How cogently stated are the words of praise for the governors of Israel, and how keen the irony of reproof for Dan and Gilead. There is unusual eloquence in the glowing words about the heroism of Zebulun and Naphthali, and the scathing denunciation of Meroz has become a classic wherever the Bible is read. There was iron at white heat in the soul of the singer as she looked upon the smug complacency of that sheltered hamlet, and the lightning flashed and the deep roll of the thunder echoed as she poured out that withering curse upon the people who faltered in that crucial hour. In the anthology of verse for all time, there must be a little space for Deborah, the woman who sang the glory of Jehovah, and poured the full tide of praise upon the heroes of that fateful hour, and at the same time stamped the names of the cowards and lovers of ease with everlasting ignominy.

Those who think that women have only of late come into their own can learn something under the old palm tree between Rama and Bethel.

It is nothing new for women to be felt in the affairs of nations. Herodotus tells of Semiramis and Nitocritus, two women who ruled among the Chaldeans when Babylon was in the making; and modern history knows the story of the Catherine of Russia, Margaret of Sweden and Victoria of England. When we get uneasy lest the women should run away with things and the order of nature be reversed, let us remember that in all history, sacred and profane women have exerted mighty leadership, and the world was not ruined, and real men were not crowded off the map. After Deborah came Gideon, Jephthah and Samson, and the glory of David and Solomon. Great Britain was none the worse for the more than fifty years of Victoria, and her son and grandson were not lessened in their manhood by sitting upon the same throne.

Deborah—Deborah the woman, the wife—the mother in Israel—Deborah the judge,—Deborah the prophetess of God—Deborah, marshal of the stricken field—Deborah the poet, ranks among the queenly women of all time. Greatness is not a matter of sex, and leadership is not always the province of the vaunted male. When God and His cause need a leader and no man meets the challenge of the hour, it is all right for some Deborah to mount the bench, seize the sword, and when the victory has been won, write the record in deathless song.

"They talk about a woman's sphere
As though it had a limit,
There's not a place in earth or heaven,
There's not a task to mortals given,
There's not a blessing or a woe,
There's not a whisper, yes or no,
There's not a life, or death or birth,
That has a feather's weight of worth
Without a woman in it."

MESSAGE OF W. M. U. PRESIDENT

(Continued from page 8)

we turn to that meeting to find in the words of Miss Armstrong's report: "These opening doors for women, never so numerous or so wide in the history of the world before, are God's call to us to work as we have never worked before. We have entered some doors but let us not be satisfied. Past successes should only be stepping stones to future endeavors. Rewards await us yonder, work awaits us here. While so much has been left undone and more still remains to be done we have no time to stop even for congratulations or praise." It is as fittingly true for us as for those in that memorable meeting. What finer memorial could we raise to them and to the cause for which they worked so faithfully and which we love than the pledge of continued unflinching devotion to the ideals and purpose of W. M. U., a devotion that shall express itself in finer service, deeper prayer life, more abundant offerings, in and through which Woman's Missionary Union shall share in that glad day of prophecy fulfilled for the church of the Lord Jesus: "Thou shalt be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God."

CONVENTION BOARD DEPARTMENT

(Continued from page 1)

Mrs. Julia V. Ratcliff, Gloster, Miss.
Group at McComb First Church.
Layman from Poplar Springs Church, Meridian, Miss.
Layman at Columbia Church, Columbia, Miss.
D. C. Simmons, Jackson, Miss.
R. W. Dunn, Hattiesburg, Miss.
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M. P. L. Love, Hattiesburg, Miss.
D. L. Brown, Kosciusko, Miss.
John D. Davis, Greenville, Miss.
Mrs. Roger Pryor, West Point, Miss.
Dr. T. E. Ross, Hattiesburg, Miss.
Abner Polk, Hattiesburg, Miss.
S. E. Lackey, Forest, Miss.

In Main Street and First Church, Hattiesburg, we do not have many of the individual contributors. It is, however, known that two brethren of the First Church contributed \$200.00 each. These two faithful brethren contributed large sums last year.

Pastor W. A. Greene says the average prayer meeting attendance at Waynesborough is 150.

Dr. Johnston Meyers has been pastor of Immanuel Church, Chicago, for 39 years. Being a down-town church now, its continued existence is imperiled for lack of adequate financial support.

Now that the summer evangelistic campaign is on in our state, we appeal to every pastor to send promptly a report of the meeting held in his church. This will give joy to others and stimulate the faith of all.

We are told that over 50,000 people paid nearly half a million dollars to see a recent prize fight in New York City. There were over 7,000 seats which sold for \$25 each. Is this a sign of "good times," or of bad morals?

The committee of fifty appointed by the general Baptist bodies in Texas, who are working to unite them, has agreed upon a constitution which we presume will be submitted to the two bodies for such action as they care to take. Good success to you, brethren.

A regular contributor to the Sunday School times recently wrote to the President and to the several members of his cabinet suggesting a day of prayer for recovery. He received a polite, formal reply from the President's secretary, The Baptist and Reflector of Tennessee reproduces from the S. S. Times on its first page a picture of Uncle Sam bending on his knees tearfully at the old fashioned mourner's bench, pleading "God be merciful to me the sinner." May God help us to find our way back to Him.

TEN MINUTE SERMON

THE BIBLE AND THE LIQUOR QUESTION

By A. F. Crittendon

INTRODUCTION

Baptists claim to accept the Bible as the Word of God and to recognize it as a sufficient rule for faith and conduct. Hence, the Bible teaching should determine our attitude toward the liquor question. We are not responsible for what the Bible contains. The Holy Spirit is responsible for what He inspired holy men of old to write concerning liquor. But we are responsible as prophets of God and ambassadors for Christ for declaring what the Bible teaches and all Christians are responsible for heeding the divine commands.

The Bible has no good word to say for beverage alcohol.

I. THE BIBLE TEACHES TOTAL ABSTINENCE FROM STRONG DRINK.

Total abstinence was enjoined upon the priests. "Do not drink wine nor strong drink, thou, nor thy sons with thee, etc." Lev. 10:9.

Total abstinence was the law for the Nazarites. "He shall separate himself from wine and strong drink." Num. 6:3.

The wise man enjoins total abstinence, "Look not thou upon the wine when it is red, etc." Prov. 23:31.

Total abstinence the rule for kings, "It is not for kings, O Lamuel, it is not for kings to drink wine; nor for princes strong drink." Prov. 31:4.

Total abstinence the law for the Rechabites, "But they said, We will drink no wine . . . Ye shall drink no wine, neither ye, nor your sons forever." Jeremiah 35:6.

Total abstinence was Daniel's temperance principles, "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Dan. 1:8.

John the Baptist was a total abstainer, "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink." Luke 1:15.

Brotherly love demands total abstinence, "It is good neither to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Romans 14:21.

II. THE BIBLE WARNS AGAINST DRUNKENNESS.

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Prov. 20:1.

"Be not among winebidders; . . . For the

drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags." Prov. 23:20-21.

"Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes?"

"They that tarry long at the wine; they that go to seek mixed wine." etc. Prov. 23:29-32.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." Isa. 5:11-14.

"Woe to the crown of pride, to the drunkards of Ephraim, . . . The crown of pride, the drunkards of Ephraim, shall be trodden under feet . . . They have erred through wine, and through strong drink are out of the way, etc., etc." Isa. 28:1, 3-4, 7-8, 14-18.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, etc." Luke 21:34.

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." Rom. 13:13.

"Be not drunk with wine, etc." Eph. 5:18.

III. THE BIBLE PRONOUNCES WOE UPON THOSE WHO AID AND ABET THE LIQUOR BUSINESS.

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also . . . Thou art filled with shame for glory . . . For the violence of Lebanon shall cover thee, etc." Hab. 2:15-17.

We cannot evade responsibility for the evil results of legalized liquor by repeating the question of Cain, "Am I my brother's keeper?" We can't escape responsibility by taking the attitude that "They are going to buy liquor and sell liquor anyway, so we had just as well legalize it and get the revenue." We cannot be held responsible for that which is done over our protest and in spite of all we can do to prevent it, but we must accept responsibility for that which is done with our sanction and approval. The person who votes for the establishment of legalized liquor stores must acknowledge concerning all the train of evil results that "We are verily guilty concerning our brother."

IV. THE BIBLE DECLARES THE DRUNKARD UNFIT FOR THE KINGDOM OF GOD.

See Gal. 5:19-21 and I Cor. 6:9-11.

Our attention has been called to some mistakes in the article of Dr. Armstrong on C. H. Spurgeon. It was said that he was pastor in London for 58 years. What was meant was that he was pastor there till he was 58, the year of his death.

Dr. Karl Barth, whose recent books have had a wide reading in this country, has been dismissed from his position as teacher in the University of Bonn on account of his opposition to the Nazis, and will come to this country for a series of lectures.

A communication from Deets Pickett, Secretary of the Methodist Episcopal Board of Temperance, Washington, informs us that the first statistical returns from the leading American cities, justify the prediction that arrests for drunkenness in three hundred and fifty cities this year will exceed by a quarter of a million the number of such arrests during the worst year of prohibition. Special study of the figures for fifty-five cities of varying ranks and representing all sections, show that it is probable that the arrests for 1934 will be one hundred

thousand more than were reported for the same cities during the worst year of prohibition. Particularly alarming is the very large increase in the number of arrests for driving while drunk and the great increase in the number of motor accidents and fatalities.—Religious Herald.

Mr. Charles J. St. John, after graduation from Mississippi College and Southwestern Seminary became superintendent of the Bowery Mission in New York City, 227 Bowery. He writes: "I wonder if there will not be a good many Mississippi preachers passing through New York soon enroute to the World Alliance? I want to extend to each of you a most cordial invitation to visit the Bowery Mission. It will do each of you good to come to this old street and see our work. Here in the midst of millions of foreigners and Catholics a Baptist Bible is held up every evening at 8 o'clock and at 11 o'clock on Sunday morning. It will increase your missionary zeal to look in on us and our men will gladly hear the messages that you can bring us while here. I invite every Mississippi preacher to visit us and speak for us."

SPURGEON AND HIS PRESBYTERIAN FRIENDS

By Rev. A. Cunningham Burley
Central Baptist Church
Putney, London, England

In no quarter is the name of Charles Haddon Spurgeon held in more affectionate remembrance than throughout the Presbyterian Church the wide world over. And perhaps it will not be out of place to call attention to the fact that he found some of his dearest friends among the members of the Presbyterian Communion. To enjoy the friendship of Mr. Spurgeon was a rare privilege and a distinguished honor. To be among his intimates, was to be singled out from the mass of men, and this coveted distinction fell to the lot of not a few Presbyterian divines.

Though Spurgeon had no knowledge of the Presbyterians in his early years, he came to understand them very well. In doctrine he was with them all along the line except at the point of infant baptism. In polity, he concurred with them as to the place and functions of Elders of the Church. Small wonder, therefore, that he took kindly to their ministers, reviewing their books, praising their efforts, addressing their meetings, and welcoming them to his world-famous pulpit.

First and foremost among his Presbyterian helpers we must place the name of Dr. Arthur T. Pierson. As far back as the year 1866 Pierson heard Spurgeon preach for the first time, and there and then made up his mind to imitate him in the simplicity of his preaching, in his passion for souls, and in the boldness of his faith that dared to do everything for God.

Pierson never really forgot that initial experience. The service was lengthy without being tediously long. The singing was led by a precentor without organ or choir. The great wave of praise from that mighty congregation seemed to surge up against the pillars of the throne of God. Spurgeon in prayer was simply marvellous. He seemed to be seeing God's glory as he pleaded for his people at the Throne of Grace. The reading of the Bible occupied half an hour. To Pierson's delight, Spurgeon commented upon the passage selected. Short, pithy, helpful remarks helped to make the meaning both plain and practical. Before Spurgeon began his sermon, everybody had received a blessing. Pierson listened spellbound to the discourse which sought to bring God's thoughts down to the minds, hearts and consciences of men. Writing home to his friends Pierson said: "Spurgeon is the most effective preacher of the century and I rejoice to see a man who dares to know only the grand theme of Jesus and Him crucified, having such a place as the Tabernacle, filled with thousands of hearers."

When Spurgeon was taken with what proved to be his last illness, Pierson not only prayed for his great friend and hero, but offered to render him any kind of service. To Pierson's utter astonishment his offer was eagerly accepted, and on October 29th, 1891, he arrived in London and took full charge of Spurgeon's great pulpit at the Metropolitan Tabernacle.

All the world knows what that Presbyterian pastor's ministry meant to the shadowed Church at that critical juncture; what gracious revival it brought; what raptures of relief to the tired mind and outworn heart of C. H. Spurgeon.

To his Presbyterian helper in time of trouble Spurgeon wrote: "The Lord's name be praised that ever I knew you. I think of the great unselfish love that keeps you grinding in the fog that I may, rest in the sun. God bless you and make it up to you. Yours very heartily, C. H. Spurgeon."

After Spurgeon's death there were not wanting those who regarded Dr. Pierson as the only possible candidate for the vacant pulpit. But he was not a Baptist and had no intention of becoming one. He therefore nobly stood aside rather than cause serious division of opinion among the Church members.

All of which takes us over the sea to the

sunny shores of Southern France, where Spurgeon was putting up a losing fight with the encroaching disease that brought about his early and lamented death. Here at Mentone, there was another Presbyterian friend who was destined in the kind providence of God to gladden the shortening days of Spurgeon's earthly life. For it was C. H. Spurgeon who first suggested that a Presbyterian Church should be erected in Mentone. He offered £50 to start the subscription list and encouraged Dr. Somerville, the minister, to persevere with the enterprise. This was done, greatly to Spurgeon's satisfaction, who opened the building, free of debt, on Thursday, January 28th, 1891. But the shadow of death was upon him when he made this effort. The day before the opening he was seized with gout in hands and feet, and only just managed to get into the pulpit. His own words are pathetically significant: "I got through the sermon with trembling fingers and the bell gone out of my voice."

Spurgeon had just another year to live, but during that time he often worshipped in Dr. Somerville's beautiful little church, which was invariably filled with worshippers. It is refreshing to remember now that Spurgeon and Somerville are both gone, that their names will be always unitedly associated with this home of Presbyterian worship in a cosmopolitan health resort, far away from the fogs of England and the ammoniac odors of London.

In conclusion, it is not at all surprising that a Presbyterian friend of many years' standing—Dr. Donald Fraser, should have been associated with him in death. Fraser was pastor of the Marylebone congregation for fourteen years. During that time his acquaintance with Mr. Spurgeon ripened into such a warm personal regard that he was able to write: "My admiration for his great and consecrated powers has deepened into Christian friendship. Indeed there is a growing harmony between us. O rare Charles Spurgeon!"

Significantly enough, Spurgeon was buried on February 11th, 1892, and Fraser followed him to the grave just a week later. Of these two great religious we may say as of Saul and Jonathan, "They were lovely and pleasant in their lives, and in their death they were not divided."

Of Oswald Dykes, Sinclair Patterson, William Arnot and the rest we have no space to write. Sufficient, however, has been written to justify Spurgeon's playful remark that "if some Presbyterians had been born in England they certainly would have become Baptists, and if certain Baptists had been born in Scotland, they would as truly have become Presbyterians."

TO THE JEW FIRST

What part should the evangelization of the Jew have in our missionary program?

Shall our ministry to them be first or last?

Does the example of our Lord and the Apostle Paul mean anything to us?

Paul says, "Be ye followers of me as I am also of Christ." Our Lord, according to his own words and examples, was sent first to the "Lost sheep of the house of Israel" (Matt. 15:24). "God so loved the world that he gave his only begotten Son." His mission was world-wide, yet Israel has been and will be the medium or instrument through which he has chosen to disseminate the manifold blessings of his grace to all nations. We hear so much these days about the universal mission of Christ, but do we realize that this cannot be effected except through his chosen channel, Israel? He, Himself said, "Salvation is of the Jews." It is of the Jews that we have our just and righteous laws, our Bible, and our Savior. It is only through the Jews that any spiritual blessing has ever come to the world.

Why was the Apostle Paul, although having his Divine commission to preach to the Gentiles, sent first to the Jews? He declared that "the Gospel is the power of God under salvation to

everyone that believeth, to the Jew first and also to the Gentile." (Romans 1:16). Doubtless this is explained by the fact that wherever the Jews were converted, they always, in turn took care of the spiritual needs of the Gentiles. Practically every Jew that is converted becomes a missionary; while the proportion of the called out workers from among the Gentiles is comparatively small. We believe that if Gentile Christians would do their duty toward "Gathering in the remnant according to the election of grace," that these Jews would be instrumental in reaching great numbers of Gentiles who are yet unsaved.

Can it be possible that the bringing in of Christ's kingdom is being retarded because Gentile Christianity has neglected to "show mercy" (Romans 11:31) to the Jew and the promised "remnant" is still waiting to be gathered in.

Some oppose the Jewish work because it is too hard, that the Jews will not believe. We have found it easier to approach the Jew with the "Gospel of the grace of God" that it is to interest Gentile Christians with the conversion of the Jews.

How far have we departed from the divine order as carried out by our Lord and the great apostle. Paul's writings for the church came as a direct revelation from God, and he, with the Apostle Peter (Acts 3:26), says that the Gospel is to the Jew first. What right have we to change this order? What judgments came to Israel in the olden days when they disregarded his divine orders in regard to the handling of the Ark of the Covenant? Uzza was smitten and for a time God's fullest blessings were withdrawn from his people. David explained the situation by saying, "For because ye did it not at the first, the Lord our God made a breach upon us for that we sought him not after the due order" (I Chr. 15:13). Could it be possible that God is withholding his blessings from the church today because we are not in the circumference of his will in regard to this long neglected ministry?

The Jewish question is more important than the average Christian is inclined to think it is. Someone has said that our own blessing is involved, in this thing. One prominent writer says that "To catch something of Paul's desire for the salvation for the Jew would make such a contribution to your own personal Christian life as few things could do."

Paul admonished Gentile Christians "To be not high-minded, but to fear" (Romans 11:20); and also that "They should not be wise in their own conceits." He says to them in Eph. 2:12, "That at that time ye (Gentiles) were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world." The scripture also describes the Gentiles as being "wild by nature."

We can claim no spiritual ascendancy over the Jews. Paul could boast of his Hebrew ancestors, but what of our Gentile ancestors, before the gospel was brought to them? History reveals that they were in a very degraded condition; even offering human sacrifices on the altars of their false gods. For a modern-day demonstration of their depravity, we have the movies, modern bathing beaches, jazz dancing, drunkenness, and other forms of gross sensuality. Which depravity continues to grow worse and worse even though we are living in this enlightened age of grace, when it is possible to be cleansed from all sin by the Blood that was shed on Calvary and where every provision has been made for a life of Christian victory through the High-Priestly ministry of our risen Lord and the work of the blessed Holy Spirit. One writer says "Gentile Christendom has dishonored God and his Word and has made a greater failure than the Jews did. The unbelief manifested in Christendom in our day is indeed greater than the unbelief of Israel ever was. Today we witness the apostasy of Gentile Christendom."

Let us, who truly love the Lord, because of our deep gratitude for the great depths of his

mercy, shown to us in making us recipients of the "unsearchable riches of his grace," repent of our age-long negligence of God's chosen people and at His command go forth in the "Power of the Spirit" to proclaim the Gospel to the Jew first, and also to the Gentile.

—BR— "PREACH THE WORD"

C. M. Sherrouse

"Go ye into all the world and preach the gospel." Mark 16:15.

"Go ye therefore and teach all nations." Matt. 28:19.

"It pleased God by the foolishness of preaching to save them that believe." I Cor. 1:21.

It was a part of the ministry of John the Baptist (the Baptizer) to preach and he did, saying, "repent ye." Mark 1:4.

"From that time Jesus began to preach and to say Repent ye." (Matt. 4:17)

Please note that the first two New Testament preachers were Baptists.

"And Jesus went about all Gallilee preaching the Gospel." Matt. 4:23.

"And He, Jesus, preached the word unto them." Mark 2:2.

"And they went forth and preached wherever they went; the Lord working with them, confirming the work with signs following." Mark 16:20.

What a privilege and blessing to be a co-worker with the Lord and have the Word confirmed, (made effective) by the Lord.

To insure divine cooperation, the thing preached must be the Word, the Bible, the gospel of Jesus, the Son of God, earnestly, honestly, faithfully, unselfishly, fearlessly proclaimed. The Apostle Paul said "My preaching was not with words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." I Cor. 2:4-5.

Not only the man in the pulpit, but all professed Christians are preaching the gospel of Jesus, the Son of God, or "another gospel" which is not the gospel of salvation.

In the wisdom and power of the Holy Spirit, all disciples of Jesus should bear witness for Him, and by word and deed "preach the preaching that pricks, and the preaching that sticks; the preaching that weighs, and the preaching that stays."

"Preach the Word," which is the "power of God unto salvation to every one that believeth." Such preaching, accompanied by the quickening, rending power of the Holy Spirit, becomes the dynamite of God in bursting the fetters of Satan and breaking the stubborn will of man, showing him his guilty, condemned, self-helpless, hopeless, morally bankrupt condition before God; and brings forth the anxious cry, "What must I do to be saved?" Acts 16:30.

"Lord, save us; we perish." Matt. 8:25.

At this juncture, the same Word, the same Gospel, points the way to justification and eternal life, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31.

"He that heareth my word and believeth Him that sent me (believeth the record that God hath given of His Son) hath everlasting life and shall not come into condemnation but is passed from death unto life." John 5:24-37. Ist John 5:9-10-11.

"He that believeth in me hath everlasting life." (Jesus) John 6:47.

"Preach the Word; be instant in season, out of season; reprove; rebuke; exhort with all long-suffering and doctrine." II Tim. 4:2.

"Let your light so shine before men, that they may see your good works (manner of living) and glorify your Father who is in heaven." Matt. 5:16.

—BR—
Solomon is still making proverbs Ed(itor) Solomon, we mean. In speaking of the possible wreckage of the present civilization, he says, "Paul could not save the ship he was on, but he saved the passengers."

THE PRAYER LIFE OF SPURGEON

Geo. P. White

A glance at the prayer life of Mr. Spurgeon makes one realize that he who knows how to pray has power both with God and men. It was manifest in his life that the "prayer of the righteous availeth much."

The miracles wrought upon his own spiritual life, and in connection with his work would fill a volume of most wonderful and fascinating interest.

His prayer life reveals a most interesting and sacred nearness to his heavenly Father. He disproves most convincingly the challenge of his enemies that "God cannot answer prayer," and "the Lord will not change his natural laws to accommodate any single human being."

PRAYING FOR HIMSELF

He was constantly testifying of the wonderful goodness of God in granting things he asked for himself. Yet he was perfectly at peace with himself when he did not receive what he asked for. He took his anxieties and perplexities to God and testified that he had never worried about anything beyond the time when he could secure an opportunity to turn aside to prayer.

Though suffering often with exceeding pain he would become so lost in prayer and worship as to no longer be conscious of pain. On a special occasion of great suffering he pleaded his sonship and God's fatherhood; and told the Lord if he had a child suffering so he would not let him suffer any longer than he could help. Thus he plead with God to give him rest and added, "Nevertheless not my will, but thine be done." Soon the pain subsided and he was sleeping peacefully.

He often rushed to his service with body weary, and brain disturbed but he would slip aside and pray and go into the service as fresh as if he had been resting upon a couch all day.

He prayed that God would keep him safe on dangerous journeys. He was led to believe that his death had been prevented by a combination of providential circumstances for his protection beyond human control. He was thus kept through plague of colera, etc.

PRAYING FOR HIS WORK

Often he was so anxious for results that he spent the whole night in prayer. And often received the petition in full.

He prayed for money for his orphanage building. He received it. He prayed for supplies for orphans. A man walking the streets of London felt impressed to go see Mr. Spurgeon. He went and gave him a large sum of money and sent him more later—but did not even give his name. This man had never seen Mr. Spurgeon, nor had he read his sermons.

He prayed that no workman would be injured during the building of his great tabernacle. This prayer was so distinctly answered that he was requested to offer the same kind of prayer at the beginning of the erection of a big business plant. So here no one was injured.

He did not tempt the Lord by asking foolish things, nor to do any thing that would not be for the glory of God.

The historian says: "It would take many volumes to contain the most condensed record of the instances where the prayers were so directly replied to as to startle those who witnessed them and to fill those who believed in prayer with the most enthusiastic thanksgiving."

PRAYER FOR THE UNSAVED

Remarkable was his answer to prayer for the saved—both those present and those at a distance. One instance: He was praying for a man in Australia. The man working on a building was so convicted of sin that he put down the piece of timber he was moving and went to his room and sought till he found Christ.

"What a blessing to London and to the world it was to have such a saintly, praying man live and teach there for forty-seven years. He furnished an avenue of communication between earth and heaven, between the material and

spiritual, through which has flowed the vigorous influences which have blessed the world beyond estimation and made heaven itself brighter. O, Thou Mighty Ruler of the universe, send to this world many more such earnest men of prayer."

—BR— FIFTH BAPTIST WORLD CONGRESS

By Dr. J. H. Rushbrooke,
General Secretary

—O— What to do on reaching Berlin.

On arrival at Berlin, delegates will present their credentials at the Kongressbureau, Weltkongress der Baptisten, Ausstellungshallen am Kaiserdamm (Congress Office, Baptist World Congress, Exhibition Halls, Kaiserdamm). They will then receive their Congress papers, including program, hymn book, guide book and map of Berlin, badges, etc.

German Baptist Women's Work.

The German Baptist women are arranging to show their women visitors from abroad their work in Berlin, especially the Deaconesses' Home, the Old People's Home and the Girl's Home. They are arranging a reception with tea at the Bethel Deaconesses' Home, and omnibuses will take their guests to the other centers of women's work.

Dutch Ministers at Berlin.

News has been received from Holland that, with only two exceptions, all the Baptist ministers of that country will attend as delegates at Berlin.

Gipsy Pastor Coming.

The romantic story of the founding of the Gipsy Church at Lom, Bulgaria, is well known throughout the world. Just as I was dictating these notes the intimation reached me that its pastor is attending the Congress.

German Baptists and the Congress.

A leading German Baptist writes: "I may say that there is very much enthusiasm for attending the Congress throughout the land." He adds that from inside Germany more people than have ever attended the German Baptist Assembly may be expected.

—BR—
The Southern Baptist Hospital in New Orleans paid its matured bonds in full June 15th. This Hospital has never been a day late in paying interest or principal. Its current operating expenses are paid in full every month.

The tabernacle is ready and work is progressing nicely in the preparations for the Gypsy Smith meeting to begin in Clarksdale on July 8. The tabernacle will seat 2,400. We are expecting a great meeting. We ask the prayers of Christian people everywhere for this revival. Clarksdale is indeed fortunate to have Gypsy Smith with us.—Mrs. M. K. Spragins.

The First Baptist Church of Middlesboro, Ky., of which Dr. Selsus E. Tull is pastor, closed a great revival on June 17th which resulted in 80 additions to the church. Dr. Tull had as his helper his long-time friend, Dr. Otto Whittington, pastor of the Immanuel Baptist Church of Little Rock, Arkansas. This revival produced a profound impression upon the whole city and was characterized by a number of notable conversions among them an old mountaineer past seventy years of age.

W. Noel Adams, executive commercial agent of the Louisiana and Arkansas Railway and a member of the Hospital Commission in New Orleans, while returning to his office from a meeting of the Hospital Commission last Friday was struck by a taxicab and his back was broken. Brother Adams is a foremost Baptist, having served as president of the Board of Trustees of Ouchita College, Arkansas, for fifteen years, until he moved to New Orleans about four years ago. His Baptist friends throughout the South will regret to learn of the serious injuries he has received. He is in the Baptist Hospital in New Orleans.

—BR—
Can you tell where in the Bible is an account of the house a fool built? What was the matter with it? What sort of house are you building?

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young Peoples Leader—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

OUR PRAYER CALENDAR

6—FRIDAY

For Rev. and Mrs. W. B. Sherwood, evangelistic work, Campo Grande, Brazil.

The weapons of our warfare are not of the flesh.—II Cor. 10:4.

7—SATURDAY

For Rev. and Mrs. C. J. Lowe, evangelistic work, Shanghai, China, and Jackson Lowe, Margaret Fund student.

Blessed be the Lord who daily beareth our burden.—Psa. 68:19.

8—SUNDAY

For summer camps for W. M. U. young people's organizations.

The fear of Jehovah tendeth to life.—Prov. 19:23.

9—MONDAY

For Dr. and Mrs. N. A. Bryan (on furlough), medical work, and Miss Lucy Wright, nurse, Hwang-Hsien, China.

Seek ye Me and ye shall live.—Amos 5:4.

10—TUESDAY

For Rev. and Mrs. E. G. Wilcox, educational work, Pernambuco, Brazil, and Mary and Juanita Joe Wilcox, Margaret Fund students.

Trust in Jehovah with all thy heart.—Prov. 3:5.

11—WEDNESDAY

For Rev. and Mrs. J. E. Jackson (on furlough), evangelistic work, Wusih, China.

Walk in love even as Christ also loved you.—Eph. 5:2.

12—THURSDAY

For Rev. Harvey Clarke, evangelistic work, Tokyo, Japan, and Lucile Clarke, Margaret Fund student.

I press on toward the goal.—Phil. 3:14.

MESSAGE OF W. M. U. PRESIDENT

Mrs. F. W. Armstrong

(Continued from last week)

Progress in denominational life has seemed to justify organizations and intra-organizations to meet specific needs and opportunities within our churches and in wider denominational fields. Happily there has been growing need and place for the distinctive function of W. M. U. Each advance within its own life has come in direct response to a need created by its mission—missions. All the activities which have been welded into its life have but one motive. Whether it be enlistment efforts, meetings, programs, mission study, stewardship teaching, training of youth, local missions as expressed in personal service, each activity has as its sole motive the ultimate promotion of missions. Because it is so close to the purpose in the heart of God Himself its efforts have been surrounded with peculiar blessing. In its life and service W. M. U. becomes increasing a crown of glory, a royal diadem in the hand of God.

Co-existent with its very life has been its Christmas Offering for foreign missions and the Prayer season which was its inevitable accompaniment. The service of this one joint effort, prayer and gifts for foreign missions is our Union's very crown of glory. In its forty-six years it has brought to the treasury of the Foreign Mission Board \$2,626,777.95 over and above regular gifts, while its prayers answered have brought untold blessing and strength to missions and missionaries on every Southern Baptist field. It has its own crown of glory in the offering more abundant which brings this year the greatest joy note sounded in Southern Baptist life in years, the sending out of young new

missionaries to sorely depleted foreign fields. Similarly for the cause of home missions from its earliest days when the term frontier missions was almost synonymous with home missions, when frontier destitution and needs commanded the heart interest of W. M. U. members until this good hour home missions has annually been blessed with the seasons of prayer and the offerings which have contributed in recent years literally to save this cause dear to Southern Baptist hearts. Not alone in seasons of prayers and outpouring of extra gifts do we express interest in the cause of missions but by continuous unrelenting zeal, by constant giving through regular channels our members support the Cooperative Program, W. M. U. gifts being habitually far in excess of its total to its special offerings. By the miracle of divine alchemy the gifts of our Union transmuted into saved souls and redeemed lives in the homeland and around the world are as gold made glorious for a crown, for a royal diadem when touched by the hand of God.

Aside from its prayer life, undeniably the chief factor in the service and growth of W. M. U., no other element has contributed more largely than has mission study. In any field of human endeavor information is the basis of interest. Enthusiasm and devotion are engendered in the measure in which the interest is compelling. Since interest waits on information and the store of information is most surely established through study mission study becomes the very source of developing devotion to the cause of missions. Through it the whole life of our organization has been broadened and deepened and made more really purposeful. Through it knowledge of missions generally and of Baptist fields particularly has been enriched and our members have through it been made more earnest advocates of the cause of missions. Emphasizing the primary purpose of W. M. U., the promotion of missions, each phase of its life has a distinct function making its own contribution to the life and services of the organization. Stewardship is fundamental in the Lord's missionary purpose for the world. Increasing emphasis is leading to its larger recognition. Personal service is one expression of the missionary impulse in the heart of the individual Christian, since its chief aim is personal soul-winning. It is incorporated in the life of our Union that its members may be encouraged to be missionary in every relationship. Each of these elements is a contributing factor in the complete service of W. M. U. Multiplied in her various organizations they are so welded into her missionary purpose that they may truly be said to hasten the prophetic vision "Thou shalt be a crown of glory in the land of the Lord and a royal diadem in the hand of thy God."

A crown of a king however lustrous and beautiful would not be worthily representative of a great kingdom without the priceless jewels which give to a crown its sparkle and glory. Imbedded in the very life of W. M. U. is the ideal of missionary training of young people. It is no extra-activity, the outgrowth of circumstances or developing conditions but is fundamental in the purpose of our organization. It is based on a profound psychological truth, proven in human experience, tending to weal or woe, as it is variously applied. In such application it has directed human destiny and has often influenced world history. Simply expressed it is the age old truth, "The youth is father to the man." Interpreted in the mind of a Prussian

sovereign with his empire fallen about him, the words "Whatever you would put into the state you must first put into the schools" resulted in intensive military training and militaristic ideals planted in the whole school system. After a generation of such training came the great devastating World War. Temperance teaching to youth in America brought a dry nation. Likewise anti-prohibition propaganda sown in youthful minds contributed in no small measure to bring about our present debacle. Around the world today we might examine social and governmental experiments and find evidence that far-seeing leaders recognize this vital truth and concentrate their teaching and training on future citizens. We would not have it said in our generation that the children of this world are wiser than are the children of light. The women of 1888, unconscious philosophers perhaps, had been taught by their own mother experience that youthful training is fundamental. Missionary themselves and uniting in an organization to promote missions they accepted as their natural obligation the missionary training of children (the word that in their generation compassed all youth). To help inculcate a broader, deeper missionary spirit in the denominational life they know the importance of leading and training youthful minds and hearts. This service of W. M. U. has been signally blessed. Its growing life has demanded equipment but its abundant returns gladden our hearts as today the Kingdom advances, its future becomes more assured because missionary-hearted boys and girls will in the tomorrow be missionary-minded and missionary-handed men and women. "Thou shalt be a crown of glory in the hand of the Lord and a royal diadem in the hand of thy God." These precious jewels give to this crown its sparkle and beauty. Without them it would not be a crown.

Because of our program theme, our hymn for the year, we justify ourselves in the application of these words of the prophet to the life and work of W. M. U. In prophetic vision they were spoken of the church universal, triumphant, its mission finished. In God's plan for the ages it but slowly fits itself to the mold He has fashioned for it. Its human dress hinders. God's purpose is not ultimately thwarted. W. M. U. has been used of God to develop the women and young people of our churches in Kingdom interests, to quicken the missionary spirit within the denomination and to speed the Good News to the ends of the earth. If it be profitable to consider in this hour as we have tried to do, the elements which have contributed to growth and development we must know that its chief value lies in the incentive to go forward with such retrospect provides. Comparison of the last meeting in this place and this of today might lead to complacent satisfaction were it not for the many women and young people as yet unenlisted in our united program, were it not for the still unoccupied fields and the urgent world needs.

Because our organization has been so signally blessed, because it has grown in numbers, in strength and in world encompassing service, we may well conclude that in persistent devotion to its plans and programs, in united effort to enlist other women and young people, in its life and effort, in unswerving singleness of purpose to promote the cause of missions lies its hope of continued growth and enlarging service. Historic associations give to this meeting peculiar and particular interest and significance. Again

(Continued on page 5)

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East Mississippi Department

By R. L. BRELAND

Pittsboro community, Calhoun
County, was shocked last week
when it was reported that two
boys, the sons of Mr. and Mrs.
Leslie R. Byars, had been trapped
in a cavein and were buried alive.
Ready and willing hands dug with
all their might and rescued one
alive but the other, the younger,
age 7, was dead. The writer as-
sisted in the burial of the little
son at Pittsboro June 23rd. May
the Lord comfort the parents and
others.

The writer is with Pastor D. I.
Young in a meeting at Eden Bap-
tist Church, Yazoo County, this
week. Pray for us.

Rev. J. M. Metts, of Water Val-
ley, will assist the pastor in his
meeting with Pittsboro Baptist
Church, Calhoun County, beginning
the fourth Sunday in July. He will
assist Pastor Page at Oakland the
fifth Sunday in July.

The meeting with the Coffeeville
Baptist Church which began June
17th and closed June 26th was a
good meeting. Dr. H. L. Martin of
Senatobia, did the preaching and,
as usual, did it well. The people
were delighted with his messages.
There were 12 additions to the
church, several by baptism. The
church was seemingly built up in
a spiritual way also.

Rev. Wesley Burnette, who lives
at Philadelphia, Miss., recently
married Miss Fanny Belle Carp-
enter. He is pastor of Hope and
Spring Creek in Neshoba County,
Edinburg in Leake County, and
Pleasant Grove in Newton County.
He recently came to Mississippi
from Arkansas.

Last week Rev. Eugene Stephens
of Meridian assisted Pastor E. A.
Breland in a good meeting with
West Philadelphia Baptist Church.

Rev. W. W. Kyzar of Meadville
will next week assist Pastor Bur-
nette in a meeting at Hope Baptist
Church, Neshoba County.

Bro. W. A. Allen died at Oak-

land, Miss., on June 28th. He was
a member of Oakland Baptist
Church. The writer was his pastor
for some years. He was a good
man and loved his church. He is
survived by his wife, Mrs. W. A.
Allen, who is in poor health, and
one daughter, Mrs. S. D. McRee,
of Coffeeville. He was buried at
Oakland with services by his pas-
tor, Rev. J. H. Page. May the Lord
comfort his sorrowing wife, daugh-
ter and other sorrowing ones.

On June 29th Mrs. Fairy Lang-
ham Palmer departed this life af-
ter many months of suffering. She
was 30 years old. She is survived
by her husband, James Palmer of
Memphis, one little boy, four years
old, an aged father and mother,
Mr. and Mrs. W. H. Langham, two
brothers and two sisters. She was
a member of Elam Baptist Church
and a splendid lady. Her body was
buried in the Broome Cemetery near
Coffeeville. Services were led by
her pastor, Rev. J. H. Page, as-
sisted by the writer. Much sym-
pathy is expressed for those in
sorrow.

—BR—

843 CHURCHES WHICH MADE
NO CONTRIBUTIONS TO THE
COOPERATIVE PROGRAM FROM
JANUARY 1, 1934 TO
JULY 1, 1934

—O—

The list of non-contributing church-
es on May 1st was 912. This list
has been reduced since that time
by 69. Before the close of the year
we want to reduce the list of non-
contributing churches to zero by
obtaining a contribution from every
church in the State.

—O—

Alcorn County Association

Liberty Hill, Cane Creek, Beth-
lehem, Brush Creek, Fairhaven,
Glendale, Jacinto, Kemps Chapel,
Lone Oak, Love Joy, Mays Creek,
Shiloh, Tusculumbia, Union, Antioch.

Benton County Association

Canaan, Flat Rock, Hamilton,
Lone Oak, Pleasant Hill, Curtis
Creek.

Boliver County Association

Walker-Hanks Memorial, Benoit,
Merigold, Skene, Blaine.

Calhoun County Association

Pittsboro, Antioch (Cal.), Anti-
och (La.), Banner, Bethel, Bentley,
Big Creek, Concord, Derma, Dun-
can Hill, Drivers Flat, Ellard, Gas-
ton Springs, Lantrip, Macedonia,
Meridian, Midway, New Liberty,
New Providence, Old Town, Parker,
Pilgrims Rest, Poplar Springs,
Rocky Mount, Sarepta, Shiloh,
Spring Creek, Union Grove, Turkey
Creek, Pittsboro.

Carroll County Association

Calvary, Coila, Carrollton, Hick-
ory Grove, Mt. Pisgah, McCauley,
N. Carrollton, New Bethel, New
Jerusalem, New Salem, New Shiloh,
Poplar Springs, Vaiden, Centreville.

Chickasaw County Association

Amity, Arbor Grove, Buena Vis-
ta, Center Hill, Egypt, Friendship,
Mt. Olive, Parkersburg, Pleasant
Grove, Pleasant Ridge, Woodland,
Okolona, Shiloh, Bethel, Houlika.

Choctaw County Association

Bethany, Blythe Creek, Chester,
Concord, Crape Creek, Ebenezer,
Fentress, French Camp, New Hav-
en, New Zion, Providence, Spring
Hill, Wood Springs, Bethlehem, Mc-

Curtains Creek.

Clay County Association

Old Montpelier, Antioch, Hebron,
New Montpelier, West Point—West
End.

Clarke County Association

Falling Creek, Hepzibah, Knights
Valley, Montrose, Northup Chapel,
Phalti, Pine Hill, Souenlovie, Mount
Zion, Union.

Coldwater Association

Center Hill, Trinity, Oak Grove,
Ebenezer, Grays Creek, Horn Lake.

Columbus Association

Bethel, Mayhew, Columbus East
End, Long Branch, Mt. Zion, New
Salem, Pleasant Hill.

Copiah County Association

Carpenter, Pearl Valley, Poplar
Springs, Rockport, Sardis, Rocky
Hill, Galilee, Antioch, Gatesville,
Harmony, Sylvarena.

Covington County Association

Calhoun, Lebanon, Mount Horeb,
Oak Grove, Rock Hill, Sanford, Un-
ion, Jr., Union, Sr., Williamsburg,
Willow Grove.

Deer Creek Association

Four Mile, Straight Bayou, Isola.

Franklin County Association

Concord, Damascus, Lucien, Mor-
gans Fork, New Hope, O'Zion,
Providence, Pleasant Valley, Quen-
tin, Spring Hill, Ramah, Sarepta,
Siloam, Union, Natchez First, Mt.
Zion.

George County Association

Shady Grove.

Greene County Association

Piave, Unity, Avera, Cedar Grove,
County Line, Fellowship, Indian
Hill, Johnson Creek, Sand Hill,
Pleasant Hill, Unity, West Salem.

Grenada County Association

Elliott, Enon, Leflore, Hebron,
Holcomb, Mt. Paran, Pleasant
Grove, Providence.

Harrison County Association

Bowen Memorial, Grace Memori-
al, Logtown, McHenry, Persimmon
Hill, Lyman.

Hinds County Association

Beulah, Bryam, Chapel Hill,
Palestine, Raymond, Antioch,
Learned.

Holmes County Association

Antioch, Harlands Creek, Mount
Pleasant, Mt. Vernon, Saron, Beu-
lah, Tchula.

Itawamba County Association

Fairview, Kirkville, Liberty
Grove, Mount Moriah, New Home,
Pleasant Ridge, Salem.

Jackson County Association

Escatawpa, Fountainbleau, Iowa-
na, Red Creek Union, Wade, Pas-
cagoula First.

Jasper County Association

Antioch, Decedar, Dushau, Enon,
Fellowship, Lake Como, Union
Seminary, Pine Grove, Ebenezer,
Corinth, Concord, Montrose.

Jeff Davis County Association

Antioch, Bassfield, Bethany, Dub-
lin, Hebron, Hepzibah, Ebenezer,
White Sand.

Jones County Association

Indian Springs, Centreville, So-
so, Harmony, Sandersville, Fair-
field, Lowrey Creek, Wausau, Mt.
Oral, Moselle, Sharon, Pineview,
Pleasant Home, Shelton, Ovett,
Bethlehem, Beulah, Fellowship, An-
tioch, Pleasant Ridge, County Line,
New Hope, Tuckers Crossing,
Bethel, Mars Hill, Corinth, Mount
Olive, Pine Grove.

Kemper County Association

Black Water, Corinth, Union, W.
Kemper, Salem, Wahalak, Antioch,
Bluff Springs, DeKalb.

Kosciusko Association

Beulah, Bowlin, Carson Ridge,
Center, County Line, Doty Springs,
Edgefield, Ethel, Harmony, Mc-
Cool, New Hope, North Union, Pil-
grims Ridge, Pleasant Ridge, Za-
ma, Jerusalem, Yockanookany.

Lafayette County Association

Abbeville, Bethel, Bluff Springs,
Tula, Dillard, Harmony, New Pros-
pect, Philadelphia, Shiloh, Taylor,
West Union, Yellow Leaf, New
Elbethel, New Hope.

Lauderdale County Association

Arkadelphia, Causeyville, Collins-
ville, Concord, Daleville, Hickory
Grove, Macedonia, Meridian 41st,
Mount Gilead, Mt. Horeb, Mt. Olive,
Mt. Vernon, Pine Grove.

Lawrence County Association

Antioch, Arm, Bismark, Crooked
Creek, Jayess, Nola, New Zion,
Oma, Providence, Oakvale, Wanila.

Leake County Association

Rocky Point, Center Hill, Corinth,
Freeny, Good Hope, Madden, Mars
Hill, Mt. Carmel, Renfro, Salem,
Springfield, Thomastown, Cedar
Grove, Pleasant Hill, Tuscola.

Lebanon Association

Big Level, Baxterville, Dixie,
Lumberton, Macedonia, Military,
Bond, McLaurin, Pearce Creek,
Providence, Red Hill, Rickburg,
Corinth, Sumrall.

Lee County Association

Auburn, Baldwin, Birmingham,
Brewer, Center Hill, Macedonia,
New Hope, New Macedonia, Pleas-
ant Hill, Pleasant Valley, Uclatub-
ba, Union Hill, Mt. Zion, Oak Hill.

Leflore County Association

Money, Schlater.

Liberty Association

Antioch, Bucatunna, Center
Grove, Center Ridge, Coyette, Elam,
Hurricane, New Bethel, Liberty,
Pine Grove, Pleasant Grove, Roll-
ing Creek.

Lincoln County Association

Arlington, Bethel, Big Springs,
Calvary, Fair River, Holly Springs,
Macedonia, Mission Hill, Pearlhav-
en, Philadelphia, Pleasant Grove,
Union, Friendship, Heucks Retreat,
Moaks Creek, Mt. Moriah, Mount
Pleasant, Norfield.

Madison County Association

Lone Pine.

Marion County Association

Antioch, Clear Creek, Holly
Springs, Hurricane Creek, Oloh,
Shiloh, Sandy Hook, Spring Cot-
tage, Greenville, Kokomo, White
Bluff, Cedar Grove, Ebenezer, Ed-
na, Goss, Improve, New Hope.

Marshall County Association

Clear Creek, Coldwater, Corners-
ville, New Harmony, Philadelphia,
Salem, Spring Hill, Alexandria,
Chewalla, Mt. Moriah, Pleasant
Grove.

Mississippi Association

Bethel, Dry Fork Union, Glading,
(Continued on page 13)

666

LIQUID, TABLETS, SALVE, NOSE DROPS
Checks Malaria in 3 days, Colds first day,
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Fine Laxative and Tonic
Most Speedy Remedies Known.

Sunday School Lesson

W. A. Sullivan

July 8, 1934

When Asa Relied on God

2 Chron. 14:1-16:14

Asa, grandson of Rehoboam and son of Abijah, was the sixth king in Jerusalem, and the third king after the division of the kingdom. Rehoboam reigned seventeen years in Jerusalem, while Abijah his son who succeeded him reigned only 3 years. During those twenty years the kingdom of Judah prospered politically and materially, and, upon the whole was greatly strengthened. Jeroboam who reigned over the ten tribes (the kingdom of Israel) with his capitol at Shechem was contemporary with both Rehoboam and Abijah. Upon the death of Abijah, Asa his son succeeded to the throne of the Kingdom of Judah and reigned in Jerusalem thirty-nine years. Today we study the account of his reign with particular attention to his reliance upon God.

1. He Promoted Far-reaching Religious Reform (2 Chron. 14:1-4). He began by doing himself "that which was good and right before God." He demolished the altars which had been built to strange gods—altars that were built probably by his grandfather, Solomon. He took away the "high places" where sacrifices were offered contrary to the law of Jehovah. He destroyed the "images" and the "groves" (totem poles) which had been erected to the rabble of gods which had taken the place of the one Lord Jehovah. All this he did in the face of strong opposition (shared even by his own mother). He issued a decree to Judah "to seek the Lord God of their fathers, and to do the law and the commandment." He was bold, brave, and courageous because he relied on God.

2. He Greatly Strengthened His Kingdom (14:5-8). Among other things he built many strongly fortified cities in Judah. He made about them "walls and towers, and gates, and bars." The first years of his reign was a time of peace with the neighboring nations, yet Asa seems to have had a standing army of more than a half million trained soldiers. Surrounded as he was on all sides by nations which upon the slightest pretext might become hostile, he wisely prepared to defend his kingdom. Asa relied on God as though everything depended on Him; he worked at making his kingdom strong as through the safety of Jerusalem depended entirely upon the fortifications about her walls. He showed his faith by his works.

3. He Completely Repulsed His Enemies (14:9-15). Invaders appeared on the southern border of Judah. Zera, an Ethiopian war lord, came with a million soldiers (where they black men?) to invade Judah,

or any other nation in their path. Asa immediately set his army in battle array, and then (like Stonewall Jackson) betook himself to prayer. The chronicler (14:10-11) says "Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power; help us, O Lord, our God; for we rest on thee, and in thy name we go forth against this multitude. O Lord, thou art our God; let not man prevail against thee." After Asa's prayer the battle was joined. The Lord smote the Egyptians before Asa. The invading hordes from Africa were routed, demoralized, and all but wholly destroyed because Asa relied on God.

4. He Led His People in a Great Religious Revival (15:1-19). At this point we come to our lesson text as printed in the lesson helps. The fifteenth chapter of Second Chronicles described fundamental facts that always prevailed in connection with every great revival.

...Conditions were fearful. In general the people (1) "were without a teaching priest," (2) "they were without the true God," and (3) they were without law," and (4) they had no peace.

God's prophet came with a bold challenge. In effect Azariah spoke his challenge three times: (1) The Lord is with you, if you are with Him; (2) If you forsake Him, He will forsake you; (3) If you seek Him, He will be found of you.

The people responded sincerely: (1) They put away the abominable idols out of the land of Judah and Benjamin, and out of the cities; (2) They revived the Altar of Jehovah.

Results were glorious: (1) The Lord was found of them; (2) The Lord gave them rest.

But alas! There came a time in Asa's last days when he no longer relied on God (16:1-14). He made alliances with Syria. Thus he incurred the displeasure of God. Incensed by the prophet's stern rebuke, Asa threw God's messenger into prison and began to oppress the people. He lost his health. On account of a terrible disease in his feet he became unable to walk. He sat and waited for death. "Let him that thinketh he standeth take heed, lest he fall."

—BR—
WHERE WILL YOU BE JULY 10?

I have just finished reading the Baptist Record, and being a native Mississippian, and only a short time away from there, naturally I feel a great interest in what is going on back home. One of the things that interested me most was the reference to Governor Conner and others speaking to defeat the May-Roberts' bill. I say, Amen, go ahead, many stars to your crown. If any one wants to know what it means to do away with prohibition, let them come to Kentucky and it will take only a short time to find out.

Don't any one let the "whiskey heads" make you believe that the saloon will not return. I am pastor of the Baptist church in a small county site town, and there is already one whiskey house wide op-

en and another in the process. Come and see for yourself. Just the other day a boy, possibly 16 or 17 years old bought a pint and carried it openly in his hand across the square.

They, the whiskey bunch, said give us legal whiskey and we will fix it where boys can't buy it. A bigger lie never came from the regions of the damned than that one. Not only do boys buy it and drink it, but the girls. The other day on the streets of Louisville there were arrested three children, nine, eleven and thirteen years old, both sex. What was the charge? Drunkenness.

Some time ago I was coming through the town of Greensburg, Ky., and my car collided with another car. There were three men and three women in the other car, all of them drunk. It was the most beastly sight I have ever seen. I have seen ugly things connected with the human family, but not quite so ugly as that. If you legalize whiskey in Mississippi you are likely to see the same thing.

Again they argue that it will bring in revenue, try it and see. The legislature of Kentucky has been in extra session for some time and when the question of raising the tax from fifteen cents to twenty-five cents was presented it was voted down right now. The whiskey men were at work. I had rather have the revenue that is already in force, and live as the good people are living, than to have revenue that is the price of blood, heartaches, pain and suffering, and even death.

There are enough church members in Kentucky to have defeated the proposed amendment, but where were they when voting time came? Where are you going to be in a few days when the question comes up before you? I trust you will be in your place of duty and vote as the living God would have you vote. So many say "it makes no difference with me." It does make a difference, if you will just stop and think. Does it make no difference if old age and grey hairs be without honor? Is it nothing to you that as you approach the evening of life the younger people all around you rise up and reproach you instead of calling you blessed? Does it concern you not that it is not left to your hand to plant the banner upon the crested hill of victory? Your ear does not hear the plaudits which rend the sky when victory comes.

"Is there no difference? Makes it no difference to you when you think of your children? Oh, shall the shadow of negligence upon

your brow darken the brow of your boy, your bright-eyed maiden? Shall the beak of the vulture in your heart feast upon the vitals of your child? Shall the shadow of your carelessness darken the pathway of the children of your neighbors?" Think, think, think, THINK.

C. M. Day,
Burkesville, Ky.

CORINTH FIRST CHURCH

It was a great meeting indeed that the Lord gave us in Corinth. Under the wise leadership of the pastor, Dr. T. W. Young, who has been with this great church for more than twelve years, the church had made thorough preparations through cottage prayer meetings and house to house visitations before the meeting began. The Holy Spirit was at work before the series of services began and His blessed ministry and power were felt throughout the meeting, which lasted three weeks.

Evangelist J. B. Phillips of Chattanooga, Tenn., brought the wonderful messages of the Bible with great effectiveness. He magnified the Word of God and His Christ. The people sang with the spirit and real joy. They did also a great deal of personal work with the pastor in homes and in places of business. God honored their testimony. Two pianos, a pipe organ and the large Senior and Junior choirs were of great help to the writer as he led the people into the singing of spiritual songs and hymns. This was the second meeting in which the writer has helped this church with the singing. We want to say "Bless the Lord, Oh my soul, and all that is within me bless His holy name."

Joe Canzoneri.

P. S. We are in the midst of a meeting with Bro. Ferrell and his church at Magee. Bro. W. A. Green is doing the preaching. Pray for us.

MOULDER'S SCHEDULE

I am giving the time, place, and help of my own meetings and they are as follows:

June fourth Sunday, Good Hope, Smith County, J. A. Chatman.

July 1st Sunday, Beulah, Simpson County, B. B. Hilburn.

July 2nd Sunday, Concord, Smith County, C. C. Jones.

July 3rd Sunday, White Oak, Smith County, C. C. Jones.

July 4th Sunday, Beulah, Smith County, W. L. Meadows.

July 5th Sunday, Lorena, Smith County, E. M. Ferrill.

August 1st Sunday, Pine Grove, Simpson County, F. W. Gunn.

August 2nd Sunday, Harmony, Smith County, D. W. Moulder.

August 3rd Sunday, Concord, Rankin County, D. W. Nix.

August 4th Sunday, Sardis, Smith County, D. W. Nix.

I have some other meetings to hold after my meetings are over.
D. W. Moulder.

—BR—
We were sorry to learn of the injury of Pastor T. W. Green of Magnolia in an automobile accident. Fortunately it was not a critical injury.

Do you lack PEP?
Are you all in, tired and run down?

WINTERSMITH'S TONIC
Will rid you of
MALARIA
and build you up. Used for 65 years for Chills, Fever, Malaria and
A General Tonic
50c and \$1.00 At All Druggists

THE PANAMA COUNTRY

—o—
A Resume of
Her History
Her Peculiarities
Her Missionary Outlook.

—o—
By J. V. Tinnin, Pastor,
Balboa Heights Baptist Church,
Canal Zone.

Part V.

The labor question was among the most critical problems the Americans faced in building the Panama Canal. Experiences of the Panama Railroad and the French company pointed to the conclusion that the West Indian negro was the best adapted to the work. The government sent representatives to various West Indian islands, who actively recruited laborers.

The contracts were for the term of construction work and the government agreed to repatriate the laborers to their native islands when they desired to return. Many others came, principally from Jamaica, on their own volition, attracted by the scale of wages, good treatment and steady employment. Nobody knows just how many West Indians came to the Isthmus during the various construction periods.

These people still maintain their British citizenship. They have multiplied rapidly. The first chapter of Exodus, with especial reference to the seventh verse, is an excellent commentary on the West Indian both in the Canal Zone and Panama.

"Gold" and "Silver" Employees

The West Indian and other foreigners were paid in Panamanian currency, the silver Balboa, while the American employees were paid in U. S. gold currency. The separate rolls were known as the "gold" roll and the "silver" roll.

Later the two classes began to be designated as "gold" employees and "silver" employees. Both classes are now paid in U. S. currency, but "gold" and "silver" is still the current orthodox designation of the white and colored employees.

Segregation of the two races is strictly adhered to on the Zone without injustice to either class. "Silver" employees have their own habitation areas, commissaries, club houses, recreational grounds, and the "silver" settlements are policed by men of their own race, known as "silver" policemen.

There are 10,000 "silver" laborers employed on the Canal. Unfortunately the government has never provided adequate housing facilities for its "silver" employees. While the majority are provided with quarters on the Zone many others live in Panama City and Colon, the terminal cities. Panamanian landlords and merchants welcome these people as long as they are U. S. government employees, but otherwise—otherwise. Due to the lack of housing facilities employees are ordered to vacate their quarters when dismissed from the service. With the growing up of families, the completion of construction projects, lay-offs and other reasons for being dis-

missed from service, there has naturally been a constant exodus of West Indians into Panama.

The Canal Zone has been severely criticised for its policy of "dumping" their unemployed on Panama. The situation necessarily constitutes a knotty problem. The Zone quite naturally desires to have a reserve of labor that can be readily summoned as work on the Canal fluctuates. Panama resents this inflow of unemployed as it creates social problems and economic burdens among its own people. Nevertheless, there is no other place for the "silver" laborers to go during periods of unemployment. It is said that there are twenty men for every available job in the republic. How they survive during periods of unemployment, which often runs into months, is beyond one's understanding. An alien, an outcast, not wanted where he has been forced to take refuge, burdened with tariffs, fees and taxes on even the bare necessities of life, aggravate his period of oppression.

No opportunity is lost by the Panamanian government to let these people know that they are not wanted nor to pile on the tariff, even at the slightest provocation. A few days ago a local newspaper carried the story of a scoutmaster who draped the remains of one of his young West Indian Boy Scouts with the Panamanian flag during the funeral ceremony. As a result of this act the scoutmaster was arrested and fined \$5 on a charge of disrespect to the national emblem.

Generally speaking, the West Indian is equally as well skilled as the average Panamanian laborer, and is considered a better worker. They are better educated and by far more agreeable and peace-loving than our negroes of the South. There is little drunkenness among them.

Mission Work in Panama City

Our Home Mission Board has for many years carried on a helpful ministry among these deserving people. The work was first begun in the Canal Zone by the beloved Rev. and Mrs. Stephen Witt during construction days. As the Canal neared completion the work settlements were broken up and the churches were moved in order to follow the people.

In 1914 the Chorrillo church was established in a tenement section of Panama City. The Hon. William Jennings Price, former American minister to Panama and a deacon in the Balboa Heights Baptist church, laid the cornerstone for the new building. Dr. Witt served the church as pastor for several years. Later the Caledonia church was organized. This congregation is still without a building of their own. Recently they rented a remodeled dwelling which serves their needs fairly well. They pay an annual rental of \$480. At Red Tank, in the Canal Zone, a "silver" settlement composed of employees on the Miraflores and Pedro Miguel locks, we have another church.

Rev. Norton Bellamy

These churches are pastored by Rev. Norton Bellamy. He assumed his duties three years ago, com-

ing here direct from Jamaica. He is a gifted preacher, a splendid organizer and an untiring worker. He enjoys the confidence and loyal support of his people. His arrival in Panama has given impetus to our missionary work. During his first year of labor he erected a mission house (pastor's home), adjacent to the Chorrillo church at a cost of \$1,500. The church building at Red Tank has been renovated and improved in many ways. The group of churches has a total membership of 300, the Sunday school an enrollment of 565, and, in spite of financial difficulties, they are meeting their annual budget requirements. There is every reason to hope for the continued success and expansion of this work. A real awakening was manifested in the last evangelistic campaign in January.

This circuit received \$25 monthly from the Home Mission Board.

—BR—

SOUTHWIDE SUMMER SUNDAY SCHOOL CONFERENCE

RIDGECREST, N. C.

July 22-28

—o—

Advance Enthusiasm Indicates
Large Attendance
Harold E. Ingraham

—o—

Bible study of a high order, soul-winning conferences led by an outstanding soul-winner, and special studies of the church and its relationships; these, together with the fullest possible presentation of the modern Sunday school, will all come in to make up the program of the first Southwide Summer Sunday School Conference, which is to occur at Ridgecrest, July 22-28 this year.

Wide and enthusiastic response has come since the announcement of this meeting has been made. "We're getting a truck and bringing about twenty of our workers, will there be room?" is the word from a Mississippi church, and this is typical of the spirit of inquiry and enthusiasm which indicates a capacity attendance at this meeting.

OUTSTANDING FEATURES

There will be a special period each date devoted to Bible study. This will be led by Dr. W. Hersey Davis of the Southern Baptist Theological Seminary, Louisville, Kentucky. This feature is proving to be a focal point of interest among the many inquiries that are

being received concerning the program.

Evangelism is also to be a special study each day of this week at Ridgecrest. Dr. J. Dean Crain, pastor of Greenville, South Carolina, will be in charge of this part of the work and will take up daily the spiritual and practical aspects of the soul-winning task in the Sunday school.

The evening services of the week will be led by Dr. D. I. Purser, Jr., pastor in Charleston, South Carolina. Dr. Purser proposes a special study of the church. His lectures each evening will be centered around the church in its Biblical background and in its present day situation as to the accomplishment of its work.

THE SCOPE OF THE PROGRAM

The make-up of this comprehensive program touches practically every phase of Sunday school work. There will be two general periods each morning devoted to general Sunday school organization and administration. This will be presented in such a way as to fit the need of every Sunday school from the great down-town centers on out into the most remote and limited situation. Then there is an allotment of time each day to the study of Sunday school work from the department standpoint with the best leaders available in charge of the work. So no matter what a Sunday school worker's desire or place may be, there is a direct and helpful treatment included in this program. Pastors, general superintendents, educational directors, and all general workers will find in the unity of the program a practical demonstration of what the unity of the modern Sunday school should be and will be able to get a fine survey of the whole field. Teachers, class officers, and all other workers will find periods and places where their particular work is discussed.

SPECIAL EMPHASIS ON BIBLE TEACHING

Each department group is making special plans for the careful study of the great matter of securing better Bible teaching in the Sunday school. Doctors Gaines B. Dobbins, D. I. Riddle, and Homer L. Grice, and Misses Clyde V. White, Margaret Frost, and Mesdames Jessie Truett James, Aurora Shumate, and other lesson writers and workers will be utilized in a most carefully arranged consideration.

(Continued on page 14)

for
Biliousness
Sour Stomach
Gas and Headache
due to
Constipation

10¢ = 25¢

TIRED EYES
After a hard day's work,
refresh your eyes with
DICKEY'S OLD RELIABLE
EYE WASH
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief.

CAPUDINE is liquid — already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Here we are at home again, after nearly a week's visit to the Gulf Coast. The coast is beautiful and inspiring, and the murmur of the waves is still in our ears, but we were glad, as usual, to get back home. Yes, I believe I did promise to tell you something of our drive to Bay St. Louis, but as I look back at it, there is not so much to tell. We went westward through lovely Pass Christian, with its many costly mansions of the rich, and pretty cheerful bungalows of those with small means, through other little towns, all lying along the beach, until we came to a handsome bridge, two miles long, across an inlet in the shore, called, I think, St. Louis Bay, of Gulf. At the other end of the bridge, facing us, shining like a string of jewels in the sunlight, was Bay St. Louis, quaint old-time town, cherishing its near-historic legends, and proud of its historic adventures. Passing along its winding streets, we drove on along the beach through other picturesque towns, Waveland, Clermont Harbor, until thoughts of the good dinner preparing for us back yonder at Long Beach, turned our course from west to east, and we got back more quickly than we had come.

Did you notice on our page last week that we had an extra gift of \$10.00 to send to Dr. Hamilton for expenses of the B. B. I. city mission work? This is given by a new "friend" who does not want her left hand to know what her right hand does. I know Dr. Hamilton will be delighted to get it.

I'm sure some of you did not read in yesterday morning's Jackson paper, the account of the brave way in which one of our orphan children risked her own life to save another girl from drowning in Livingston Lake. Eloise Stevens, 11 years old, cannot swim much, but she did not hesitate when the Lake Director running down to the Lake, shouted to her to jump in and hold up Lela Campbell, who had sunk twice. She dived, seized Lela, and they went under together. When they came up together, two life guards were at hand, and both girls were pulled out, neither seriously hurt. I call that a brave little girl, don't you? And she lives at our Orphanage.

I am making up our monthly receipts today, and will tell you next week how much we are sending to the Orphans, and how much to Mr. Cormier.

With love,
Mrs. Lipsey.

—o—
Genesis

Bible Study No. 1: July 5, 1934
The Creation: Gen. 1.

In this first chapter of Genesis, the book of the beginnings, we are told of the creation of the universe, including the world and of the human race. To create is to cause to be, to bring into being from nothing, so that in the first book of the Bible, the first verse, we are told that God made out of nothing the heavens and the earth. We do not know how long this took: there were six days used in creation, but how long each day was, we are not told. It may have been a short period of time, or a million years: either would be sufficient in the hands of the Creator. On the first day, God the Creator

(See John 1:2, 3) made Light to shine upon the formless earth, until then lying in darkness, and called the light, day, and the darkness, night. On the second day, He made the firmament, the region of the air, and He called this the sky or heavens. The third day was full of new creations. God gathered together by His word all the waters under the heavens, and let the land appear: He named this land earth and the gathering together of the waters, seas, and He felt pleased with them. On the same day, He commanded that the earth should bring forth grass and herbs and fruit trees, with the seed, that belongs to each: straightway there appeared a beautiful covering of green and God was pleased also with this.

God had already made light, shining through the darkness, but on the fourth day, He made a great central body in the sky, which should produce light, the sun, for daily light, and another, the moon, getting its light from the sun, and brightening the night. He made also the stars, and there were night and day furnished with light.

Nothing was living in the waters which the Creator had gathered together, or in the air that was about the earth, but on the fifth day, He filled the waters with moving creatures, fish, whales, and the air with every kind of winged fowl. He blessed them all, and called upon them to fill earth and sky with living things. He also on the sixth day blessed the earth with all kinds of living creatures, creeping things and beasts, and all these things gave Him happiness in their excellence.

There still remained to be formed one more creation, most important of all, for whom all else had been formed. As His crowning glory, on this sixth day God made man, creating him in His own image and likeness, and to man that day He gave dominion, control, over all the other living creatures of the world.

Questions on Bible Lesson

1. Who created the world?
2. What does "created" mean?
3. What was made on the first day?
4. What was made on the third day?
5. When were moving creatures made, life?
6. What was the greatest creation of all?

—o—
Dear Mrs. Lipsey:

Enclosed is receipt for the \$8.00 sent from the Children's Circle for Brother Theodore Cormier and also for the \$10.00 sent by a friend interested in the distribution of God's Word in this great mission field.

The donor of this special gift, and also the young people of Mississippi, will be interested in knowing that the New Orleans department of the American Bible Society reports that largely through the Baptist Bible Institute students there have been distributed in New Orleans in the past eleven years 1,027,762 volumes of Scripture.

We are grateful for the gifts and prayers and confidence of those who know of the worth and work of our beloved Baptist Bible Institute.

Yours gratefully,

W. W. Hamilton,
President.

—o—

My dear Mrs. Lipsey:

Words are vacant to try to express to you and your Children's Circle our sincere thanks and appreciation for the check for \$8.00 just received.

During these times when we have

so many bills past due, your thoughtfulness helps more than you know. May God bless each of you.
With love,
Mrs. Miller.

CHURCHES WHICH MADE NO CONTRIBUTION TO THE CO-OPERATIVE PROGRAM FROM JAN. 1, 1934 TO JULY 1, 1934

(Continued from page 9)

—o—
Mount Pleasant, New Zion, Oak Grove, Pioneer, Stephenson, Woodville, Gillsburg, Hebron, Memorial, Robinson.

Monroe County Association

Athens, Bethlehem, Gregory Chapel, Harmony, Centreville, Becker.

Montgomery County Association

Bethsaida, Eskridge, Hebron, Mulberry, Poplar Creek, Poplar Springs, Pine Bluff, Shiloh, Stewart, Union, Milligan Springs, Kil-michael, Scotland.

Mt. Pisgah Association

Rock Hill, Sardis.

Neshoba County Association

County Line, Deemer, Ebenezer, Hope, Linwood, McDonald, Mount Nelson, Mt. Sinai, New Blackjack, New Hope, Pleasant Dale, Spring Creek, Stallo, Neshoba, Providence, West Philadelphia, Bluff Springs, Burnside, Longino, Pearl Valley.

New Choctaw Association

Bokohoma, Calvary, Canaan, Bethany, Hope, Hopewell, Macedonia, Mt. Zion.

Newton County Association

Bethel, Good Hope, Mt. Pleasant, Oakland, Rock Branch, Union, Beulah, Lawrence, Chunky, Pleasant Ridge.

Noxubee County Association

New Bethel, Vernon.

Oktibbeha County Association

Center Grove, Long Branch, New Hope, Self Creek, Wake Forest, Morgan Chapel, Double Springs, Longview, Sturgis.

Panola County Association

Peach Creek, Tocowa, Hebron, Longtown, McIvor, Shady Grove, White Oak Grove, Pilgrims Rest.

Pearl River County Association

Derby, Goodyear, Harmony, New Palestine, Olive, Poplarville, Spring Hill, Steep Hollow, West Union, White Sand, Bethel, Sycamore, Oak Grove, Liberty, Zion Hill.

Perry County Association

New Augusta, Beaumont, Calvary, Good Hope, Runnelstown, Red Hill, Seminary, Indian Springs, Union.

Pike County Association

Bogue Chitto, Holmesville, Thompson, Johnston Station, Union.

Pontotoc County Association

Buchanan, Cary Springs, Center Hill, Endville, Furrs, Hebron, Hopewell, Locust Hill, New Hope, New Prospect, Oak Hill, Piney Grove, Randolph, Shady Grove, Wallfield, Friendship, Spring Hill, Toccopola, Troy, Duncan Creek, Turnpike, Zion, Liberty.

Prentiss County Association

Caver, Magnolia, Gaston, Mount Olive, Mt. Zion, Oak Hill, Osborne Creek, Pleasant Grove, E. Prentiss, Baldwyn, Thrasher.

Rankin County Association

Dry Creek, Galilee, Liberty, Pearl City, Pearson, Bethlehem, Cato, Leesburg, New Prospect, Clear Creek, Hickory Ridge, Mizpah, Mt. Creek, Rehoboth, Star.

"What Saith The Scripture"

Most vital subjects Scripturally considered. **Excellent study course.** Should be in every home.

Price 25 cents in silver.

C. S. Wales, Blue Mountain, Miss.

Riverside Association

Birdie, Berea, Darling, Lambert, New Hope, Rich, Sunflower, Wildwood, Marks First, Sledge, Coahoma, Dundee, Friars Point, Jonestown, Lula.

Scott County Association

Hopewell, Clifton, Homewood, Liberty, Pulaski, Ridge, Steele, Union, Ludlow-Jerusalem.

Simpson County Association

Hope, D'Lo, Everett, Gum Springs, Jupiter, New Bethlehem, Oak Grove, Pinola, Siloam, Shivers, Stonewall, Weathersby, Pleasant Valley, Corinth, Strong River, Palestine, Athens, Goodwater, Macedonia.

Smith County Association

Oak Grove, Rose Hill, Sylvarena, Beulah, Burns, Clear Springs, Clear Creek, Harmony, Leaf River, Mt. Carmel, Mt. Pleasant, Mt. Zion, Mineral Springs, New Home, Rocky Hill, Salem, Ted, Union, White Oak, Zion.

Sunflower County Association

Carroll, Holly Grove, Lombardy, Nora Smith, Porter Bayou, Rome, Roundaway, Wade, Blaine, Dockery, Doddsville, Jones Bayou, Ruleville.

Tallahatchie County Association

Ashland, Bethany, Central, Co-wart, Friendship No. 2, New Goshen, Vance, Paul, Scotland, Corinth, Tutwiler.

Tate County Association

Bethel, Evansville, Hickory Grove, Looxahoma, New Hope, Strayhorn, Tyro, Wyatt, Arkabutla, Mt. Manna.

Tippah County Association

Pleasant Hill, Hunter Chapel, Mt. Moriah, Turners Chapel, Peoples, Pine Grove, Academy, Lebanon, Oakland, Faulkner, Mt. Olive, Concord, Mt. Hebron, Macedonia, Tiptersville.

Tishomingo County Association

Bethlehem, Burnsville, Forest Grove, Mt. Moriah, Highland, Mount Vernon, New Liberty, Old Providence, Tishomingo, Union, East Port, Belmont, Cross Roads, Golden, Paden.

Union Association

Bethesda, Elmo, Fellowship, Pioneer, Old Salem, Piedmont.

Union County Association

Amaziah, Bethel, Beulah, Beech Springs, Blue Springs, Enterprise.
(Continued on page 16)

HEADACHES Yield Quicker

To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK.
—10c.—Adv.

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Junior School from six years. Housemother. Separate building. Upper School prepares for university or business. ROTC. Every modern equipment. Catalogue, Dr. J. J. Wicker, Box 201, Fork Union, Virginia.

B. T. U. Department

"Baptist Training Union"

Aim—Training in Church Membership.

AUBER J. WILDS, General Secretary
Oxford, Mississippi

RIDGECREST CALLS FOR THOSE WHO WANT A HAPPY AND PROFITABLE VACATION IN THE MOUNTAINS

Just about six hundred miles away in the mountains of North Carolina about eighteen miles from Asheville lies Ridgecrest, the assembly grounds of Southern Baptists. Every week beginning with June 14th through August a helpful program is in progress. During the week of July 29-August 3 we will have our first B. Y. P. U. and B. A. U. LEADERSHIP CONFERENCE. This conference is for any and all who are interested in this phase of our work. A wonderful program has been planned and we urge any who are planning a vacation at that time to let it be Ridgecrest. It will not be an expensive trip, one can make it cost as much or as little as they desire.

Several have inquired as to whether or not we will have a special bus going for this leadership conference. We would like to have one or more buses and if you are interested drop us a card. The round trip on a bus will be about ten dollars.

GLADING RE-ORGANIZES

We are happy to report two new B.Y.P.U.'s for the Glading church. They have recently re-organized a Junior and an Intermediate B. Y. P. U. and we are indebted to Miss Wilda M. Anderson for reporting it.

SOME BAPTIST FACTS

1. The first foreign missionary was William Carey, a Baptist.
2. The first foreign missionary from America was Adoniram Judson, who became a Baptist on his way to India. He sailed in 1812.
3. The first churches organized in India, China and Burma were Baptist churches.
4. The first complete Bible for the Chinese was printed on a Baptist press.
5. The first negro missionaries ever sent to Africa were Baptists.
6. The first translations of the Bible into foreign languages were by Baptists; and we have translated it into more languages than any other.

—Baptist Observer.

DAIEY BIBLE READERS

We are happy to give the names of three adults who have kept up their daily Bible readings for two years and have been awarded the certificate in recognition of this work. Mrs. Annie McWilliams, Mrs. Arthur Jones and Fannie Musgrove. We commend their example to all other adults.

QUARTERLY REPORT OF UNION CHURCH IN RANKIN COUNTY

On a recent Sunday the various

organizations were making their quarterly report to the church at the request of the pastor, Bro. A. W. Talbert, and the Senior B. Y. P. U. report was as follows:

At the beginning of the quarter our membership was 12 but during the quarter has increased to 16. The number of daily Bible readings has increased 50 per cent. We have had more programs without the use of the Quarterly in the meeting than ever before. Our grade has increased about 15 per cent. Our members have learned better to speak their parts without embarrassment. We have had a better attendance and better work in every way. Our record point by point follows: Average Enrollment 14, Present 12, On Time 12, Studied Lesson 14, On Program 14, Study Course 12, Daily Bible Readings 14, Preaching Attendance 14, Giving to Church 14. Thus you see we were 100 per cent in Studied Lesson, On Program, Daily Bible Readings, Preaching Attendance and Giving. Our average grade for the quarter being 96 1-4 per cent.

—Mrs. L. J. Smith, President,
Union Church, Rankin County,
Mississippi.

DO YOU NEED HELP?

The B. T. U. Department has a number of capable young people, college students, who are volunteers for study course work for the summer and will be glad to cooperate with any church who needs a worker. Decide upon the week you want the work and write your State Secretary your desires.

DUCK HILL

Spent a "warm week" with Pastor W. R. Storie and his folks at Duck Hill. A young prince graced his home about the time of the meeting. The preacher manifested his joy right along.

This was Baptists' year in the plan of rotation and crowds were splendid from the start, near the close of the meeting filling a large school auditorium. There were about two hundred reconsecrations and 4 professions of faith. Some thought the meeting should go on but it was almost imperative for me to be back at my work.

Pastor Storie is entrenched in the hearts of his folks and it was a pleasure to be with brethren Villee, Potts and Sledge.

Brother J. L. Bearce, Meridian, spoke for me one Sunday at Philadelphia. He has returned from Cincinnati where he did a great City Mission work. Any church needing a leader might use him. He is fine with young people. Address him in care of his brother-in-law, P. K. Clark, Meridian.

Brethren Swor, Talkington, Jones and Hinds spoke at Griffith Mem-

orial during this month. They all brought splendid messages.

Yours in service,

D. A. McCall,

Philadelphia, Miss.

RESOLUTIONS

WHEREAS, there is to be held in the State of Mississippi on July 10, 1934, an election on the question of legalizing the sale of hard liquors through local county dispensaries, as provided by Senate Bill Number 130,

WHEREAS, we believe that the legalizing of the sale of hard liquors will multiply the temptations of the youth of the land, and thereby increase drunkenness, debauchery, and other sins;

WHEREAS, the passage of Senate Bill Number 130 would undoubtedly lead to political graft and scandal;

WHEREAS, it is the duty of all Christians to take an active part in stamping out sin and preventing the passage of any law that tends to lead to immorality and sin;

THEREFORE, to it resolved by the First Baptist Church of Pica-yune, Mississippi, this the 24th day of June, 1934, that we take a definite stand for the defeat of Senate Bill Number 130, and that we will do all that is within our powers toward this end, and that a copy of these resolutions be sent to the local press and Baptist Record for publication.

Respectfully submitted,

Mrs. B. Whitfield

Mrs. L. F. Tyler

Mrs. N. B. Lane

Mr. B. C. Cox

Mr. J. B. Calvin

WHY THE CHILDREN DIED

On Sunday morning after church I noticed that one of our church members had been crying. I asked what was wrong with her. Someone explained that a family living in the same yard as the Huhs had lost three children during the past month, and it was on that account that Mrs. Huh was crying.

Tuesday morning in visiting, Mrs. Li and I were near her home, so stopped to visit her. Again I noticed she had been crying, so after we left I said to Mrs. Li, "Tell me what is really the matter with

ITCHING SKIN

Wherever it occurs on the body—how-ever tender or sensitive the parts—quick-ly and safely relieved by

Resinol

Mrs. Huh. It seems strange to me that she should be so affected by the death of a neighbor's children." "It is like this," she replied, "You know according to our old custom when a child is born friends are not supposed to go to see it for a month. About three months ago Mrs. Huh's little grandchild was born, and two or three weeks later the neighbor woman brought over a plate of cakes she had made. Mrs. Huh, who has done away with many of her old customs since she became a Christian, invited her in to see the baby and thought nothing of it. Two months later the neighbor's three children took measles and all died within a week. Now their father, a non-Christian, accuses Mrs. Huh of being responsible for their death because she invited his wife in to see her grandchild before it was a month old. His wife knows something of Christianity and does not blame her at all. They have now moved to another house for fear the spirits of the children will come back to haunt them."

This is only one instance of the superstition that is crushing thousands over here. Are you and I doing our part to let the glorious Gospel of Christ shine into the hearts and lives of those around us?

Sadie M. Lawton.

Kweitch, Honan.

May 24, 1934.

SUNDAY SCHOOL ATTENDANCE JULY 1, 1934

| | |
|----------------------------|-----|
| Jackson, First Church | 723 |
| Jackson, Calvary Church | 809 |
| Jackson, Grif. Mem. Church | 582 |
| Jackson, Davis Mem. Church | 426 |
| Jackson, Parkway Church | 202 |
| Meridian, First Church | 638 |

B. Y. P. U. ATTENDANCE JULY 1

| | |
|----------------------------|-----|
| Jackson, First Church | 97 |
| Jackson, Grif. Mem. Church | 153 |
| Jackson, Davis Mem. Church | 223 |
| Jackson, Parkway Church | 89 |

"How old is a person born in 1896?"

"Man or woman?"

NEW HANDBOOK

Coming July Fourth...

● The thirteenth edition of the Southern Baptist Handbook will be ready about July 4th. It will be appropriately dressed up in national colors. Three features make it the best edition thus far. First, contains the most thorough-going presentation and analysis of our work along all lines ever confined to one volume. Second, an informing and challenging presentation of the Brotherhood Movement of the South. Third, gives the full text of President Dodd's address before the 1934 Southern Baptist Convention; Dr. E. P. Alldredge's address on "One Hundred Years of Baptist Progress"; also a sketch of Dr. I. J. Van Ness' thirty-four years of marvelous service with the Sunday School Board. There are other special features which help to make the Handbook coveted by all progressive Baptists.

AND... Only 50 cents Postpaid

BAPTIST BOOK STORE

500 E. CAPITOL ST.

JACKSON, MISS.

(Continued from page 11)
tion of this field. The department leaders of the S. S. Board will be present to lend their help and altogether it will be a real opportunity for the best possible short study of Sunday school work.

RATES ARE REASONABLE

There are many types of accommodations at Ridgecrest, including the rental of cabins at the very nominal price of ten dollars for the week for a cabin to take care of eight people on up to rooms with private bath in the hotel at the reasonable rate of \$2.50 per day for each individual including meals. The hotel will no doubt be full and inquiry should be made right away by any who want accommodations. But some arrangement will be made, if at all possible, to care for all who want to come.

AN IDEAL VACATION SPOT

"Come to Ridgecrest and spent a vacation that really re-creates." Such is the slogan. Christian people should make their vacation periods count for the Lord and His work as well as for the individual and his enjoyment and well-being. For such a full vacation Ridgecrest offers an ideal spot. Church leaders and Sunday school workers can make a lasting contribution to individuals and to the cause generally by disseminating information about this meeting and arousing enthusiasm to the end of getting the largest possible number of Sunday school workers present. See that your church is represented. Write to Mr. R. F. Staples, Ridgecrest, North Carolina, or to the Baptist Sunday School Board, Nashville, Tennessee, for further information, full program, or to make reservation.

OCEAN SPRINGS

Two helpful congregations—especially last evening it was larger. This was the closing service of the series of eight which began third Sunday evening. Every service through the week was well attended. The messages by brother J. F. Brock of Moss Point, A. G. Moseley of Biloxi, Pastor Dodge, Gulfport, and O. O. Haley, East Moss Point, were stimulating, and greatly helped to deepen the spiritual life of our people. No one knew who would bring the message until the pastor introduced the speaker, unless he had met him in other days. No attempt was made to get people to unite with the church. For two years the ingathering has been great for this field, but the pastor felt that another kind of series was needed. We are happy over the results. We are working and praying for a church of great spiritual power.—J. E. Barnes.

ALVIN YORK SPEAKS IN MISSISSIPPI

The Citizens Campaign Against Hard Liquor has completed arrangements with Sergeant Alvin C. York for a speaking tour of the State against the May-Roberts' Liquor law. According to the arrangement, he will make about a dozen speeches, beginning June 27th and running through July 3rd.

Part of the itinerary is as follows, the rest will be announced later:

Corinth, June 27th—night.

Pontotoc, June 28th—afternoon.

Columbus, June 28th—night.

Laurel, July 2nd—night.

Meridian, July 3rd—night.

Newton D. Baker, Secretary of War, characterized Sergeant York as "about as heroic a figure as Richard the Lion-Hearted." General Foch stated to him, in placing a medal on him—

"What you did was the greatest thing accomplished by any private soldier of all of the armies of Europe."

The story of Sergeant York's heroic exploit is known to all Americans. Finding himself surrounded by machine gun nests in the midst of the Argonne Forest on October 8, 1918, he accomplished the greatest single feat of the World War. Instead of sending back word to the artillery to exterminate these machine gun nests, or crying for reinforcements, he set about to get rid of them himself. As fast as the German machine gunners showed their heads, a bullet from his trusted rifle would find its mark until there were 28 less than at the beginning. Feeling that he was surely surrounded and that discretion was the better part of valor, the major in charge of the battalion surrendered with all his men. The result was that Sergeant York, with the assistance of a small handful of his men, marched into camp with 35 machine guns, 4 officers and 128 men.

After receiving the Congressional Medal of Honor, Croix de guerre, with palms, Italian War Cross and other decorations, and being eulogized by General Pershing as "the outstanding civilian soldier of the War," Sergeant York returned to New York in May 1919. He was given one of the greatest receptions ever accorded a returning American. A short time later he was acclaimed and cheered to the skies by a joint session of Congress.

He was offered fortunes to go into the movies, on the stage, to write for the big newspaper syndicates, or sign advertisements. Spurning all of these offers, he refused to commercialize his fame and "Jes' lit out for the old log cabin in the mountains and the little old mother and them—there hound-dogs of mine, and the life where I belong.

Since then he has given most of his time to the establishment of the Alvin C. York Agricultural Institute, a school for elementary and vocational high school training for the boys and girls of his beloved mountains.

In his early youth he sowed his wild oats, but, realizing that he was missing the finer things, gave up dissipating completely and forever. Since 1915 he has never tasted liquor, smoked, chewed, gambled or cursed. His voice is always raised on the side of righteousness and against the things which tear down.

He is going to make his tour of the State in company with Hon. Nate S. Williamson, Executive Secretary of the campaign, and it is

expected that throngs will turn out to hear him.

THE LIQUOR TRAFFIC

Rev. A. R. Adams

There is nothing which comes into such sharp antagonism with all the agencies which are employed to elevate and to bless humanity, as does the manufacture and sale of ardent spirits. That gigantic evil blocks the wheels of civilization, of morality, and of Christianity everywhere, and wherever it can it plants itself squarely across the path of every good cause.

This traffic comes in conflict with the education which we aim to promote. The true basis of the State rests upon intelligence and Christian morality. These comprise the balance wheel in the affairs of the State and of the nation at large. Intelligence and Christian morality. And these are essential to the highest welfare of the citizen and they comprise the life of the State. And hence the citizens of the State adopt measures, enact laws and tax themselves for support of these objects so essential to the advancement, integrity and obligations of the State. And yet the traffic in ardent spirits is one of the strongest foes possible to the realization of these objects on the part of the State. When Cicero was inquired of, where is the republic? his answer was, the republic is at the family altar, and around the fireside. The hearth-stone may well be called the corner-stone of the republic. At

ancient Sparta it was enacted, to their shame and crime, that children who were maimed or feeble be put to death. And what shall be said of Mississippi if we submit to a traffic the certain consequences of which are the destruction of the strong as well as the weak, the noble, the beautiful, the perfect as well as the maimed and the feeble. In ancient Rome it was allowed to parents to put their children to death. Here, in another form and only a little less certain do we propose to allow the vendor of liquor to do the same thing. That at ancient Rome and Sparta was called Pagan morality, ours is called Christian. I am not sure but that the Pagan can answer for his, at the Judgment bar, as well or better than we for ours, in consideration of the darkness in which he lived, and the light in which we live.

Petal, Miss.

Since my last report to you I have conducted meetings at Macbeth, Whitman, and War, W. Va. At present we are in the third week of a great revival here. It will continue at least another week. We have purchased a large tent in order to accommodate the crowds. After July 8th, I hope to be at home in Mt. Olive for awhile. Sincerely, R. A. Walker, Evangelist.



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At Ridgecrest

THE CHRISTIAN LIFE CONFERENCE

August 12-19

P. E. Burroughs directing

Will offer a superb program. Mr. J. Fred Scholfield will lead the singing throughout. Inspirational speakers, among them: Dr. J. O. Williams, Dr. Wallace Bassett, Dr. J. Clyde Turner, Dr. Fred F. Brown, Dr. Charles W. Daniel, Dr. I. J. Van Ness, Dr. B. W. Spilman, Dr. John L. Hill, Dr. Clay I. Hudson.

Special conferences will be arranged.

Following the Christian Life Conference will come Preaching Week August 19-26, directed by Dr. I. J. Van Ness, Dr. Len G. Broughton and Dr. R. G. Lee will preach throughout the week.

EIGHTY-FIVE YEARS OF CHURCH RECORDS Lena Baptist Church History Makes Interesting Story By E. M. Chambers

The Lena Baptist Church has in its possession that which possibly few other Baptist churches have, and that is a complete record of the organization and of every church conference for the past 85 years.

The records beginning in August, 1848, and continuing until the present time fill five volumes. The first one which covers the first 25 years of the life of the church was written with a quill on unruled paper in a leather bound volume. The writing, beautifully done, is still plain and legible. Many words are spelled differently to our present day method of spelling. For example: Leake County was spelled consistently without the last e, as *Leak*; committee was written *com-mity*; prayer was spelled *prair*; played as *plaid*; door as *dore*; and of course whenever the double s appeared in a word it was always represented by the character similar to our hand-written p.

Members of the Presbytery organizing the church were Elders John M. Chambers, Lee P. Murrill, and William Denson. There were 12 charter members of the church as follows: William H. Hatsell and wife, Elizabeth; Leonard Crosby; George W. Trippe, and wife, Elizabeth; Daniel Parnell; J. R. Caloway, and wife, Jane; Rebecca White; Thomas S. Sones, Mary Jane Sones, Mary D. Sones. The first pastor of the church was R. T. Gatewood; the first deacon, William H. Hatsell, and the first church clerk, Thomas S. Sones.

The Church Covenant, Articles of Faith, and Rules of Decorum were all drawn up and inscribed in the "Book of the Records of the Baptist Church of Christ known by the Name of Friendship," on August 4, 1848. They are lengthy documents describing the beliefs and duties of church members. The Articles of Faith, among other things, states that "Every organized church is both authorized and enjoined to exercise church discipline among and upon her members as occasions may require even to excommunication if necessary." It was a duty to expell members immoral in their lives or those who held doctrines contrary to the scriptures, and this rule was carried out to the letter during the first thirty or forty years of the church's life.

The Rules of Decorum stated that the term "Brother" must always be used in speaking in Conference without permission from the Moderator. Each male member was required to attend every Conference, and in case a male member was absent three consecutive times without a satisfactory explanation he was excluded from the fellowship of the church. Conference was always held on Saturday, and sometimes continued until after "divine service" on the following Sunday.

When this church was first organized services were held in a

school building in Scott County about three miles west of the present town of Lena. The first building, a log structure, was erected on or near the present site in 1853. William Sones was given the contract for the building at \$160. Later a side room for negroes was added to this building at a cost of \$60, making the total cost of the first church \$220. In April, 1872, the contract to build the second church, a frame structure 40x50 feet, was given to Thomas G. Johnson. This building was used until 1927 when the present brick building was constructed at a cost of \$10,000 under contract with Pat Windham.

Before the Civil War the church had a number of colored members. When they came to church they sat in the side room of the first building. The "Black brothers and sisters" were treated as regular members, and were excluded even as white members were. "Simon, colored brother, was excluded for forsaking the church and his master (Asher Jackson) and going to the enemy" during the war. "Colored Brother Frank, a slave belonging to Thomas Slay, was excluded for lying and for disobedience to his master." In October, 1867, the Friendship church gave all the negroes letters of dismission in order that they might form a church of their own which they did, and they called P. M. Gaddis, at that time pastor of the Friendship church, as their pastor also, and he accepted.

Negroes were not the only members excluded by any means. One brother was excluded for being disorderly and for stubbornness in the church. Another brother was brought up in conference for living in disorder. He stated that "he had played cards and that he had danced and practiced other immoralities contrary to our order and discipline, and that he would do it again. The church withdrew fellowship from him and was no longer accountable for his conduct.

During one church conference a proposition to exclude any member who opened his or her home for dancing or fiddling was dropped when a deacon, who is a grandfather of a preacher now a member of this church, asked for a letter of dismission before the proposition be considered. The proposition was later adopted and this deacon was excluded for abruptly refusing to serve the church as deacon when the next day was Communion Day. At the protracted meeting following this episode he stated that he had repented, and that the church was justified in excluding him. He was restored to fellowship.

The church was not always so quick to exclude its members as some cases stayed in conference for six months and as the following cases show: One brother acknowledged in conference that he had been drinking too much whiskey and was excused. Another stated in conference that he had done wrong in accepting a challenge to fight a man in the town of Carthage for which he was sorry and for which the church forgave him. A pastor of the church confessed that he had been overtaken in a fault, an angry

passion, and had attempted to strike his antagonist with a pair of blacksmith tongs; he acknowledged his wrong, expressed sorrow, and was excused by the church.

In July, 1858, the first mention of hymn books is made. The church bought six. And when the first organ was bought for the church, one good brother declared that he would jump out the window if the organ came in the door. This brother had always led the singing, and after the coming of the new organ he never sang again with the exception of one time when there was no one at church to play the organ and no one to lead the singing except him.

The Friendship church, or Lena church as it is now generally called, has had twenty-three pastors. T. E. Morris, serving the church approximately thirty years, has the longest preaching record of any pastor. G. M. L. F. White has the longest record as church clerk, 23 years. At one time two brothers served the church as pastor and church clerk. They were T. J. Moore, pastor, and S. A. Moore, clerk. Its present pastor is Monte A. Davis who has served the church for the past two years. Starting with twelve members, the church has now approximately 300 on its rolls.

In the early years of the church, members were received in four ways, namely; by experience, restoration, letter, and recantation. They were excluded for almost any reason, and anyone who doubts that it took a brave person to be a member of a Baptist Church in the long ago, should read the records of the Friendship church. Those were the days in which it meant something to be a church member.

BAPTIST HOSPITAL NOTES

Mississippi Baptists fully realize that May 12th is Hospital Day. They have proved that realization in a most beautiful way.

The lovely program uniting Mothers' and Hospital Day in one, since this year they came right together, was sent out as soon as copies were received from the Sunday School Board. Certainly our church organizations must have gotten great joy from the observance of this program.

As a result the showers of linen that have fallen our way have proved almost a happy deluge. Sheets, pillow cases, towels, table covers, etc., have rolled in nearly every mail, and are still coming.

There has never perhaps been a time when linen was more needed here. The Hospital has been filled with patients. A number of days there were as many as seventeen operations a day. Overflows like this call for extra quantities of linen. This supply was certainly most welcome.

In addition to linens our pantry

was remembered. Preserves, canned fruits and vegetables and fruit and tomato juices for the patients came in abundance. And in the large number of boxes only ONE jar was broken!

Beloved, we wish we had words to express our gratitude. We have tried to write a personal message to each organization sending in; but sometimes addresses were lost or too dim to make out. If you did not hear from us, please accept this note through the Record as specially to YOU.

We are more glad, more grateful than we can possibly express. May your greatest reward be the close contact you gain from Him who said, "I was sick and ye visited me."

—M. M. L.

"Ah," said the doctor, looking into one eye, "it is easy for me to see what is the matter with you! This is not merely eye trouble; it is an affection of the nervous system. There are all the signs of liver trouble, of fatty degeneration of the heart, of a bad blood supply. The only thing I can recommend is —"

"Here, here!" cried the patient. "Isn't it about time you looked into the other eye? That's my glass one!"

BOILS SORES CUTS BURNS
Are Relieved Quickly By
GRAY'S OINTMENT
Used Since 1820 25c at Drug Stores

Do You Know As Much As Your Cat?

She's a knowing cat:

She asks for little—just her meals, a saucer of milk and a place in the sun. She gets plenty of sleep and exercise. She never worries, never frets. What is the result? Such vitality and resistance that we say, "Cats have nine lives."

What does your cat do when she is not well? She eats catnip, if she can find it. She eats grass and certain green plants to which her instinct leads her.

Your cat takes herbs for a tonic:

Did you ever stop to think that Old Mother Nature, who supplies the herbs necessary to your cat's health, has also provided the herbs necessary to your own well-being?

You don't have to hunt for them as the cat does. The herbs you need are skillfully blended and compounded in Lydia E. Pinkham's Vegetable Compound, an old fashioned tonic that will help to restore your strength and energy.



**LYDIA E. PINKHAM'S
Vegetable Compound**
The Medicine Grandmother Used

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDGE & WEIS MFG. CO.
JACKSON, TENNESSEE

"ALCOHOL"

Listen to what a great statesman said, J. Frank Hanley, former Governor of Indiana: "I bear no malice toward those engaged in the business, but I HATE THE TRAFFIC."

I hate it for its intolerance,
I hate it for its arrogance,
I hate it for its hypocrisy,
I hate it for its cant, craft, and false pretense,

I hate it for its commercialism,
I hate it for its greed and sacrifice,

I hate it for its sordid love of gain at any price,

I hate it for its domination of politics,

I hate it for its corruptive influence in civic affairs,

I hate it for its incessant effort to debauch the surface of the country,

I hate it for the cowards it makes of public men,

I hate it for its ruthless trampling of the solemn compact of state constitutions,

I hate it for its utter disregard of law,

I hate it for the load its straps to labor's back,

I hate it for the palsied hands it gives to toil,

I hate it for its wounds to Genius,

I hate it for the tragedies of the might-have-beens,

I hate it for the human wrecks it has caused,

I hate it for the almshouses it peoples,

I hate it for the prisons it fills,
I hate it for the insanity it begets,

I hate it for the countless graves in potter's fields,

I hate it for the mental ruin it imposes upon its victims,

I hate it for its spiritual blight,
I hate it for its moral degradation,

I hate it for the crimes it has committed,

I hate it for the homes it has destroyed,

I hate it for the hearts it has broken,

I hate it for the malice it has planted in the hearts of men,

I hate it for its poison, I hate it for its bitterness,

I hate it for the grief it causes womanhood,

I hate it for the scalding tears, I hate it for the hopes deferred,

I hate it for the strangled aspirations, I hate it for its dead sea fruit with which it serves the souls of men,

I hate it for its burden of want and care,

I hate it for its heartless cruelty to the aged,

I hate it for the shadows it throws upon the lives of children,

I hate it for its monstrous injustice to the blameless little ones,

I hate it as virtue hates vice,
I hate it as truth hates error,

I hate it as righteousness hates sin,

I hate it as justice hates wrong,
I hate it as liberty hates tyranny,

I hate it as freedom hates oppression."

Excerpt of sermon preached by

Dr. J. Frank Norris, Sept. 10, 1933, at Fort Worth, Texas, sent in by J.M.D.

SHELBY CHURCH ELECTS

S. S. Superintendent—Mr. Scott.
Ass't. S. S. Superintendent—Shelby Langston.

Secretary and Treasurer—W. P. Rose.

Church Clerk—John Slocumb.
Church Treasurer—Mr. L. L. Smith.

Church Reporter—Mrs. C. E. Denton.

Supt. of the Adult Dept.—Mrs. W. J. Toler.

Ladies Class—Mr. W. J. Toler.
Men's Class—Mrs. L. B. Wilkinson.

Young People—Mrs. Scott.
Intermediate Department—Mrs. Hester.

Supt. Junior Department—Mrs. C. M. Slocumb, Sr.

Teachers (3)—Miss Fern Pattie, Mrs. J. W. Taylor, Mrs. Roberta Wade.

Primary Department—Supt.—Mrs. A. D. Murphree.

Teachers (3)—Age 6, Mrs. Gary McKnight; Age 7, Mrs. Burson; Age 8, Mrs. Gladys Cruise.

Beginners—Mrs. J. S. Domengeaux.

Assistant—Jimmie Reese.
Intermediate B. Y. P. U. Leader—Mrs. Burson.

Sponsor—Mrs. W. A. Doolittle.
Junior B. Y. P. U. Leader—Mrs. J. S. Domengeaux.

Sponsors—Mrs. C. M. Slocumb, Mrs. L. B. Wilkinson.

Church Pianist—Mrs. W. W. Denton.

Choir Director—Charlie Slocumb.

Choir Librarian—Mrs. W. B. Pemble.

Assistant Pianist—Mrs. D. J. Pledger.

Signed:
Nominating Committee:

Mrs. W. M. Herry, Chm.
Mrs. J. L. Slocumb.
Mr. W. A. Doolittle.

Shelby Baptist Church, Shelby, Miss., Jewett Burson, Pastor.

TYLERTOWN

Our meeting began here the third Sunday in June and closed the 4th Sunday in June. Or rather it closed at the water's edge Monday evening.

The water is so clear and runs so swiftly that this church did not build a baptistry when they built the church. So we go to the creek and witness some of the most ideal baptizing one can ever experience.

Brother Edward Yarborough of this place led the song service and Miss Rimes was pianist and large crowds gathered each day and night. The day crowds were perhaps larger than any this pastor ever had in town and the evening

crowds were most all capacity houses.

Several joined by letter and we baptized 13 on Monday evening near the church.

These people are very kind and deeply interested in the worship and service of the church. The Sunday school is near 225 and the B. Y. P. U. near the hundred mark and the prayer meetings run from forty to eighty-three.

We expect to be in a meeting next week at Holly Springs in Marion County with Brother McGill of Foxworth. Then on through July in meetings near here. All of them in reach of home and then on into August. So please remember, if you can, to pray for us.

Brother Yarborough is a splendid leader of a choir and congregation. He is always on the job and is a fine young man and loves the work.

Miss Rimes is at home with the piano and is a graduate of the Woman's College, so is very efficient.

W. R. Copoer.

HILLMAN COLLEGE

A prominent editor said, "Half the value of a college education comes from college friends and contacts." Where can a girl find more valuable friends than students of Hillman and Mississippi Colleges? Where can more ideal social life be found than in Clinton where the two colleges are mutually helpful? Where can greater religious opportunities be found than in this denominational center which is the home of so many prominent Christian leaders? What contacts can be more valuable than friendships formed with the young preachers and others who will be our leaders of tomorrow in church and state?

The credits at Hillman are worth par, the contacts are worth more, and the cost is less than in most other colleges for women. Write for catalogue.

M. P. L. BERRY, President,
Clinton, Mississippi

The modern drinking place equals the old-time saloon plus women. In the modern saloon women not only take employment as bar maids, but they frequent these places and publicly drink. The liquor traffic is now permitted a freedom never known before. The best citizens are feeling the rebuke the nation faces for permitting repeal.

A: "Why do you use three pairs of glasses?"

B: "One pair for long sight, one pair for short sight, and the third to look for the other two."

Dr. Jno. McNeill, president of the Baptist World Alliance, was recently taken ill and will have to take an enforced rest. This will prevent his attendance on the Alliance in Berlin.

SPECIAL NOTICE

Parties having insurance policies that were paid on three years or more and lapsed, people are dead, settlement not made, write

RUSSELL AGENCY
715 Peters Bldg.,
Atlanta, Ga.

CHURCHES WHICH MADE NO CONTRIBUTION TO THE CO-OPERATIVE PROGRAM

FROM JAN. 1, 1934 TO JULY 1, 1934

(Continued from page 12)

Harmony, Ingomar, Macedonia, Mt. Gilead, New Harmony, Pleasant Hill, Pleasant Dale, Zion Hill, Oak Grove, Old Oak Grove, New Prospect.

Walthall County Association
Centerville, Magees Creek, Smyrna, Union, Enon, Knoxville.

Wayne County Association
Chason, Chaprall, Evergreen, Hiwanee, Pleasant Grove, Strengthford, Zions Rest, Eucutta, Hopewell, Mt. Gilead, Denham.

Webster County Association
Hohenlinden, Mt. Pleasant, Union, Mantee.

Winston County Association
Hopewell, Liberty, Oak Grove, Plattsburg, Evergreen, Gum Branch, High Point, Macedonia, Poplar Flat, Antioch, Loakfoma, Yellow Creek, Enon, Elliston Ridge, Holly Grove, Harmony, Mt. Pleasant, Sardis, Murphys Creek, Shiloh.

Yalobusha County Association
Big Springs, Camp Ground, Clear Springs, Dividing Ridge, New Hope, O'Tuckalofa, Pine Grove, Sylvaena, Pleasant Grove, Bethel, Hopewell, Tillatoba.

Yazoo County Association
Black Jack, Bethlehem, Holly Bluff, Liverpool, Oak Grove, Ogden, Providence, Rocky Springs, Short Creek, Bethel, Center Ridge.

Zion Association
Philadelphia, Hebron, Tammolen, Mt. Pleasant, Lollars Grove, Pilgrims Rest, Pleasant Hill, Cross Roads, County Line, Monte Vista, Bluff Springs, Mt. Zion, Harmony, Mt. Vernon, Walthall, Fellowship, Cumberland, Double Springs, Mathiston, Spring Creek.

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JOHN JETER MURF, President.